The Commonweal

A Weekly Review of Literature, The Arts and Public Affairs

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THE ELEVENTH HOUR

THE VARIOUS leagues For Peace and Democracy, formerly known as leagues Against War and Fascism, will probably again undergo a change of name so as to bring them more in accord with the latest hairpin turn in the Soviet party line. In answer to the appeal of one bewildered Communist propagandist, accused of Trotskyism for asserting that the final victory of Socialism can take place only on a world scale, Josef Stalin, Russian foe of democracy, made a beautiful and generous contribution to the peace and security of this anxious and distraught world when he called for powerful increases in the Red army, navy and aviation corps, asserted that war with bourgeois countries is inevitable, reaffirmed the Trotskyist doctrine of world revolution, urged workers of the world to unite in defense of the U.S.S.R. and bemoaned the fact that the victory of Socialism would not be final until the bourgeoisie in capitalistic countries had suffered a fate similar to those in the Soviet. The problem of liquidating the bourgeosie in Russia was solved long ago; but attempts to duplicate that bloody victory in the United States and other capitalistic countries have thus far failed.

Stalin's blunt and provocative statement clears the air. Communism has finally discarded sheep's clothing. The Popular Front myth has been destroyed. The "outstretched hand" has been withdrawn. The gage of battle against all capitalistic countries has been arrogantly thrown down. America will respond to that invidious challenge either by strengthening its democratic institutions or by participating in a suicidal armament race with Communist and so-called Fascist powers alike.

In estimating the strength of our democratic institutions, we must not ignore President Roosevelt's recent letter to Speaker Bankhead in which he requested a supplementary appropriation of $250,000,000 for relief purposes, over and above

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the $1,500,000,000 already voted by Congress. Mr. Roosevelt asserted that, during the past few months, approximately 3,000,000 persons have lost their jobs with private employers.

We direct attention once again to the lamentable fact that the very moment a recession starts, American industrialists and business men, acting on the short-sighted policy that "business is business," immediately discharge workers and thereby add to the deflation and intensify the crisis. The workers thus discharged, having found it impossible to build up an adequate reserve fund during the unstable employment period and unable to purchase those commodities which they and their families badly need, very quickly become an object of private or public charity. Our experience in the past has been that relief funds must be obtained by borrowing.

During the past nine years the federal government has increased its debt by approximately $20,000,000,000. Most people are inclined to say that this sort of thing cannot go on indefinitely—particularly when approximately 14,000,000 persons are today dependent, either directly or indirectly, on government assistance, and millions of others are either in need of aid or likely to be within a few months if the current recession is not halted by the united efforts of government, business and labor.

According to a recent study made by Maxwell S. Stewart in cooperation with the staff of the Committee on Social Security of the Social Science Research Council, the poor relief system, in practically all states, has come down to us practically unchanged from Elizabethan times. In accord with the views of that period, it was assumed that poverty was usually due either to shiftlessness, unwillingness to work or lack of thrift, and that the giving of relief, as a consequence, should be made as humiliating as possible in order to discourage pauperism. The second assumption was that men will not work except under the lash of hunger and that it was therefore necessary to grant as little relief as possible so as to encourage them to seek jobs. The final assumption was that only by making each community take care of its own poor was it possible to protect society against the loafer and ne'er-do-well who would like to pass himself off as a victim of misfortune.

While recognizing the fact that relief is not the ideal solution to the problem of insecurity and destitution, Mr. Stewart and his colleagues present a *five-point* program that, in view of the Communist challenge, merits serious consideration. There is need of a carefully integrated national program of relief. Great care should be taken to protect the self-respect of the recipients. Relief must be adequate. The whole program should be administered with as little cost to society as is consistent with the American standard of living. Finally, the administration of relief should as far as possible be taken out of politics and placed in the hands of an expert staff of trained social workers.

We have not as yet formulated a policy for stabilizing our economic system. We have not adopted a social security scheme that will care for more than a fraction of the persons facing destitution in the richest nation on earth. The American answer to Communism must be, not a hasty and ill-advised participation in an armament race, but the vigorous concentration of all our powers and energies upon the social and economic problems that must speedily be solved if our democracy is not to fall victim to the autarchy of either the Left or the Right.

At the 1936 Inter-American Conference at Buenos Aires, President Roosevelt asserted that "the employment that is given by the armament work is false employment, in that it builds no permanent structure and creates no consumers' goods for the maintenance of a lasting prosperity. We know that nations guilty of these follies inevitably face the day either when their weapons of destruction must be used against their neighbors or when an unsound economy like a house of cards will fall apart."

We believe that these principles, so courageously proclaimed to the world fourteen months ago, should be even more strongly emphasized today not only in any discussion of Soviet-American relations but also in regard to our relations with Japan and the so-called Fascist powers.

During the past few weeks many advocates of an augmented program for naval and military preparedness have persisted in begging the question. While insisting that opposition to the program implies hostility to a common-sense policy of self-defense, they have not convinced us that preparedness demands an additional expenditure of $800,000,000. They have not answered the following four objections. Where precisely lies the inadequacy and insufficiency of the most powerful fighting naval machine this country has ever possessed? Our foreign policy has not yet been sufficiently clarified for anyone to determine in rational fashion for what purpose the super-navy is to be used. The United States cannot be successfully attacked across either ocean. Finally, the United States has a navy that is 30 percent larger than Japan's and will be 50 percent larger with appropriations now pending—without the additional 20 percent increase.

The refusal of Japan to reveal naval data is not of itself sufficient justification to warrant participation in an unrestrained armament race. We favor another conference, even at the eleventh hour, for the limitation of naval armament as a pacific alternative to armament competition that will inevitably encompass the ruin of Western civilization.

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Week by Week

THE CROP control bill, one of the four major items in the New Deal legislative program, was adopted by the Senate by a 56 to 31 vote. Secretary Wallace will be vested with broad powers for administering control over the production of cotton, wheat, corn, rice and tobacco for the ostensible purpose of obtaining for the farmer a just price for his products. Senator Barkley admitted that the measure was not perfect but promised that amendments to the act would be offered as experience dictated them. One of the most depressing aspects of the current business recession has been the tendency to freeze prices and fix prices without any regard for the common good. Senator Borah told the Senate that a few corporations control the nation's food supply and 80 percent of the building materials needed for home construction. He properly remarked that there is a limit to human endurance, "and so long as the people see vast benefits going into the hands of the great monopolies and so long as the people are hungry and lack the means to satisfy their hunger, that condition is breeding in this country which leads to revolution." Pending before the Senate are the administration's reorganization bill, the Independent Offices Appropriation Bill and the Treasury-Post Office Appropriation Bill. Another effort will be made to set aside the anti-lynching bill and thus end the prolonged filibuster. The American Friends of Spanish Democracy issued a petition in which they requested President Roosevelt and the Foreign Affairs Committee of Congress to take sides in the Spanish Civil War by amending the Neutrality Act so as to permit this country to aid the Red cause in that section of Spain still under the heel of the Red tyranny.

The Trend of Events

LAST week the *Nation* ran an anonymous article on "Shadow over Canada" at the same time we were running a "Survey" paragraph briefly describing a pastoral letter addressed by the Quebec and some other Canadian bishops to Canadian farmers. The article was, of course, alarmist, and treated many matters on which we have no authoritative recent knowledge. The chief tangible complaint was against the anti-Communist drive, and we also have rarely, if ever, observed an anti-Communist drive conducted in a manner satisfying to us, since anti-Communism always seems compounding negatives, primarily destructive, while what is needed is always something positive. With recklessness, however, and with many evidences of bad will, this article made other sweeping condemnations which are clearly controverted by the pastoral. After offering this old wife-beating chestnut, "Under the direct leadership and inspiration of a branch of the Roman Catholic Church that can be compared for obscurantist policy only with the hierarchies of the more primitive states of Latin America . . .," the obscure writer grows more specific: "The educational system is chiefly designed to keep the people ignorant of those ideas that might conceivably weaken their faith in the rule of the Church." Now this recent pastoral very directly insists on educational effort, technical and liberal as well as religious and moral, keeping children in school longer, bettering the schools and developing regular post-school reading and study. It scolds passively ignorant farmers, ignoble school trustees, and commends cooperation with the State in furthering education.

Obscurantism about Quebec

THE ARTICLE states that "the religio-nationalist propaganda of their rulers has been successful in keeping them [the people of Quebec] isolated." This same pastoral attacks with genuine vigor the individualistic isolationism of the *habitants*. Indeed, cooperation and a widening of horizons is the chief remedy suggested. Both the *Nation* and the pastoral agree that the bishops deplore Marxism, and so the bishops' program is naturally faulty from the Marxist, usually rather humanistic, socialist viewpoint of the *Nation,* but it is untruthful to indicate that the hierarchy there fosters only reaction, obscurantism and Fascism. In this pastoral the bishops, just as vigorously as the Communists — hard-shelled or dissident — diagnose social and economic evils, and the symptoms they find are mostly the same. The pastoral declares that "between these two excesses (Socialism, which exaggerates the part of association to the point of destroying the individual in the state, and individualist economy, which repulses association, leaving to the clever and strong alone a survival in bitter competition) Catholic sociology proposes a middle course conforming to the human nature of the individual and also to his social nature." The *Nation,* and certainly the contributor of "Shadow over Canada," do not seem to have qualified by an earnest effort of understanding to label this course flatly, as they do, a "false hope." It is unbelievable they are so narrow and insensitive as to feel safe and just in dismissing as valueless and unworthy of study, a complex of ideas and desires which so many persons in so firm a tradition consider superior to their own. Especially since they have been known to register disillusion in the carrying out of their socialist hopes in Russia. And their ex-cathedra attitude contrasts most illiberally with that of the Quebec ordinaries, who conclude their pastoral by pointing out that the remedies they advocate, honest and efficacious though they may be, are

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nevertheless human and consequently fallible, and then by asking for an appreciation of and the daily fulfilment of the message of the Gospel.

Free Competition

POPE PIUS XI has declared that just as the unity of human society cannot be built upon class warfare, so the proper ordering of economic affairs cannot be left to free competition alone. In the tenth anniversary issue of the *Preservation of the Faith,* Monsignor Haas applies this doctrine to our national economy. The labor of some 34,000,000 wage and salaried workers in America is bought today, tragically enough, like any commodity. When a man gets a job there is no question, as a general rule, whether he and his family can live properly on what is offered, but solely "how many other men there are like him, or perhaps, how many women and children there are, to do the work." By adopting the standard that the worker should not be paid less than sufficient to support himself and his family, we are by implication asserting that "competition should be stopped from operating below the line of cost of family needs." There is as yet no national minimum wage law. Labor organizations cover only about one-eighth of the gainfully employed. Monsignor Haas therefore properly concludes that when, as a people, "we are ready whole-heartedly to accept the minimum standards through legislation and through collective bargaining, we shall be on our way to a firm and stable social order." This reasoning appears crystal clear to us; but it has by no means found general acceptance. As the free religious press is receiving special emphasis this month, we desire to reaffirm our determination to destroy the widely accepted notion held by certain short-sighted representatives of Big Business and Little Business that acceptance of the principle of free competition is all that is needed to establish a just economy in America.

For Non-Continuous Attendance

AT LONG last one of the chief objectionable features of motion pictures is being canvassed with some prospect of its being dealt with properly. The Bronxville Motion Picture Council, largely composed of parents who have intelligent and responsible views in regard to the community's relations with the theatre, have declared by questionnaire against the typical long movie program; and have furthermore declared that children should not be allowed to sit through more than one showing of a program. The other features objected to—"harrowing war scenes," and so on—have already been the subject of exception and debate throughout the country. But much less attention has heretofore been paid to the length of the movie program, and its continuousness, than these features deserve. Even in the case of the movie ideally suited to youthful consumption, there are patent cautions to be urged. A child may read over and over again a book that it loves. But if it views over and over again a film that it loves, it does so at the cost of a peculiar strain to eyes and lungs. It is unfortunately true that this very feature, which should from the first have caused apprehension, has been viewed by too many parents with complacency. The all-afternoon movie has too often been treated as a convenient device for parking children who might otherwise get underfoot at home. The Bronxville Council deserves much credit for making an issue of the facts. However, in one detail we cannot agree with them. They are represented in the news story as saying that "children could be *induced* [presumably by the theatre management] to leave . . . after having seen one complete show, and perhaps they would begin getting home on time." The only valid and workable inducing in such a case must be done by the home. It is not the business of the theatre to see to it that children do not overstay their allotted time. That devolves upon the parents.

Consumer Economics

THE FIRST fruit of the Sloan Foundation is to be a national center for research and education in consumers' problems. The plan is to create more than a tipster service for careful buyers, although that will be an important part of it. The more ambitious purpose is to counterbalance the modern approach to economics. "The whole trend of our national thinking and even of the courses in our universities," Harold S. Sloan, director of the foundation, pointed out, "is to consider all economic problems from the viewpoint of the producers. It is the hope of those in charge of the institute that emphasizing the consumer's stake in economic life may bring a correctional influence on some of the maladjustments of the present economic order." Theoretically, economic thought that starts with the producer and with the consumer should end up the same, but in fact they usually remain widely separated, by obvious as well as most subtle distinctions. One may hope that this new institute will encourage people to concentrate more on the use value of things, and less on exchange value—a market value that too often assumes all the tortuous framework of present capitalistic enterprise. The very first effort of such an approach cannot but be salutary: to choose more freely and with a greater effort of intelligence one's actual material wants and what personal and social duties and costs they are worth. How to satisfy them is then a clear and direct problem based on human needs and obligations and not on the exigencies of a particular system.

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THE TREND IN POPULATION

By GOETZ A. BRIEFS

AT THE annual meeting of the Catholic Rural Life Conference in Richmond, Dr. O. E. Baker, senior economist, AAA, read a most impressive paper dealing with the relation of population trends to commercial agriculture. He stated that the birth rate was rapidly declining, between 1924 and 1934 the total decline amounting to as much as 600,000 births. A very impressive graph indicated how thoroughly the optimistic estimates of former years were disproved; in 1921, Pearl and Reed assumed that the peak of population would probably be reached in A.D. 2020 with 200,000,000 people; a method suggested at the same time by Mr. Sloan (Bureau of Census) deviated somewhat but not substantially from this estimate. The new trend in the birth rate shows such a rapid decline that most probably the peak of the population will be reached about the year 1950 with 135,000,000 people—always provided that the birth rate does not rise and that the immigration laws will not be changed.

Dr. Baker, in summing up his analysis of the causes of the declining birth rate, comes to the conclusion that a necessary condition for a change in the downward trend is a "different philosophy of life and a different set of assumptions as to the things worth while." He disagrees with those who trace the declining birth rate to techniques of birth control or to economic reasons solely, or to the "striving spirit of capitalistic mentality," although he believes that social ambitions especially among women are an important factor in the declining birth rate. He visualizes as a chief factor in the relatively high birth rate in the country the fact that on the farms the family is still an economic unit.

About one doctrine there exists agreement today, and this is the Malthusian doctrine that population has a natural tendency to outgrow the means of subsistence. This is a truly economic argument in the strictest meaning of the term, but it is disproved by the facts. No objective limits drawn by nature confine the birth rate at present but human will. Therefore we have to ask: which are the reasons and motives influencing human will toward restriction of the birth rate? If we know these then it will be apparent that the techniques of birth prevention play only a minor part.

The deepest cause is the secularization of the mind and of morals which started with the Renaissance period. In this process man made himself autonomous, freeing himself from objective orders albeit from the State or from social corporations of old, or from the moral doctrine of the Church. All objective orders had the spirit of this age against them; they all seemed to be but so many shackles restricting the freedom of the individual. Social institutions of whatever kind and nature likewise became the target of attacks, and goals to be conquered. The conception of a *raison humaine* arose forcing all objective orders before its tribunal. Everything seemed within the reach of man and his reason and his power; no *natura rerum* and no objective moral laws were recognized any more if they appeared to be heteronomous. This meant a breakdown of the old theology first, of the moral teaching based on natural law and theology second. This process went on gradually and through many stages, but it went on with a sweeping logic. Once the fence was broken it was of no avail to escape the consequences in this or that field; they just developed, very often against the will of man. More stringent and more sweeping than any economic causation—so dear to Marxism and bourgeois thinking alike—is the causation of ideas and principles.

The transposition of this mode of thinking into our social life was largely the function of the rising bourgeosie since the French Revolution. The foremost value to this group was the economic value. It centered around the family wealth and around the accepted standards of life. The prevailing form to express their will was the contract. Elevating their style of thinking and activity to the dignity of a philosophy of life, they transformed marriage into a contract between two partners, their personal and intimate affair. The character of marriage as a providential institution destined for the procreation of the human race vanished. Consequently to have or not to have children became an issue of personal decision.

Once it was reduced to this, the technical means of regulating the birth rate were but of secondary importance. Everything depended on how rapidly this "economistic" approach toward marriage and children would spread among other social strata. It spread very rapidly because every philosophy of a leading élite spreads rapidly, particularly in an age of publicity, and fluidity of moral values and philosophies of life. The materialistic world view, besides, had the stronger appeal once the traditional valuation of marriage and the child had gone. Never in history has man succeeded so well in separating human fertility from the institution destined to foster and shelter it, and never has he succeeded more thor-

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oughly than now in separating marital relations from procreation.

Moreover, social responsibilities of marriage were denied by claiming it as a natural and perhaps even a constitutional right to regulate the birth of children by artificial means. Of course, if marriage is but an intimate and personal affair without sacramental dignity and social responsibility, it is a private business of the couple to have or to prevent children. If, however, this is acknowledged as a private affair, the whole range of private considerations at once becomes decisive and begins to influence the birth rate: first in the wealthy urban upper classes; then in those social groups which follow suit to everything they observe on the higher social level; from there it spreads at an accelerated pace to their "imitative" groups; and at last it reaches such dimensions that it assumes the character of an accepted social standard exercising a tremendous moral coercion on most any social level. It crystallizes into the spirit of the age as expressed in this particular field. It may happen that it even becomes institutionalized (as in the case of certain settlements with admittance only for families with two children at most).

This analysis proves that it is futile to trace the decline of the birth rate to rational considerations such as economic reasons or contraceptive techniques. Once marriage is reduced to a private affair the whole range of competing values rises. Natural instincts as, for instance, the desire for maternity, may still operate, but they can just as well be neutralized or they may be satisfied by substitutes of most any kind: by the animal pet, the doll even, the adopted child, club life, social welfare activities and so on and so forth. To many couples the separation of marriage from begetting children is so complete that to them having children is a vague possibility connected with marriage; it is no more the natural concomitant of marriage. Very often it is agreed by the partners of the marriage contract that there will be no children. The facility with which such agreements are made indicates the high efficiency of contraceptive techniques: without them the natural link between marriage and the child would prevent at least an extreme and rapid decay of the birth rate.

Among the values competing with the child any one may be as good as the next one, since there is no more an established rank and order of values. Wherever moral secularism spreads, the birth rate declines because in every social stratum there are reasons in operation disfavoring the birth of children, at least beyond a certain low maximum. Dr. Baker, in his aforementioned paper, pointed out that certain rural districts although very poor (e.g., Leslie County, Kentucky) demonstrate a high birth rate; the same holds true for many unemployed groups in depressed areas. Obviously poverty works in favor of more children and against the rationalism of birth control. The fact is evidenced moreover by the higher birth rate of unskilled workers as compared with the skilled. But we know also from some European instances that the birth rate of the unskilled may be lower than the birth rate of better-off groups. A reduction of the argument to clear-cut economic causes proves impossible if we take such experience into account. On the other hand, it cannot be denied that wherever moral secularism prevails, the flood-gates against a normal birth rate are open.

It is a question of time and circumstances when the decline of the birth rate starts and how far it will go. Though we have up to the present a higher birth rate in the country and among certain urban social groups, it may, for many reasons and causes, drop at any time. The spreading propertylessness in the rural and urban sectors of our economic fabric discards a very strong motive in favor of births at all: the motive to have, to bequeath something, be it wealth in capital, or land, or a job. As long as these groups remain uninfluenced by moral secularism they may continue having a higher birth rate; but whenever the mental attitude changes they rapidly acquire the same views toward marriage and children as the other groups.

The decline in the birth rate, so it seems to me, has fundamentally been caused by the change in the basic philosophy of life and of social institutions, most of all matrimony. Once this had taken place, influences of any kind readily undermined the habits and customs of old, the traditional valuations and concepts. The inroads of economism and materialism accelerated the process of decay of the old standards, supported by contraceptive techniques. Only in addition and collaboration with the basic change do these causes play their part. In this field the decay of the Christian philosophy of life and society was not just a change from one philosophy to another; it was indeed a point of departure. Christian doctrine had emphasized the sanctity of marriage, its character of a providential institution destined for the procreation of the human race. Christianity had brought into the world the sanctity of the child, his destination to salvation and everlasting life. Christianity had taught the absolute and inalienable value of the human soul and had elevated the procreation and the being of man to the rank of values beyond competition from any other earthly values. Christianity had blessed the sacrifices and sufferings of parenthood, teaching the children at the same time their obligations and sacred duties toward their parents. Christianity had declared destruction of unborn life and artificial birth control grave and sinful inter-

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ference with nature, protecting thus the life of the generation to come.

The breakdown of these guiding principles of marriage and child-raising inescapably cut deep into the realities of our age. Broken homes are legion and unborn children are millions. This is not the whole story. The same spirit which degraded marriage to a private affair and made the birth of children a matter of convenience, is evidenced in a profound change in the parent-child relationship. The smaller the number of children the higher their "marginal value" to their parents; this overvaluation proves very often a hindrance to sound education and a drawback for the children themselves in meeting the hardships of life outside of the family. It very frequently happens that the overvaluation of the child in the one- or two-child family causes what one may call a "nuisance-value" of the child for his parents and for society at large. Again, many parents infer from this nuisance value that having children at all "does not pay"; and society pays with increased burdens of juvenile delinquency and the decay of many virtues most essential to national life.

By and by, as birth control becomes an accepted custom, society starts thinking of means and ways of increasing a rapidly decreasing birth rate, to safeguard the national welfare and future and to escape the burdens of over-aged populations. Such a policy adds tremendous burdens to the national budget, but does not seem to be efficient at all, as we may learn from the French example. The natural order of things, when once disturbed and disregarded, cannot be reestablished at will. The consequences of this disorder work out slowly but with an inescapable logic. Let us not forget that we are still in the beginnings of moral secularism, and that vast numbers of people with traditional moral standards still have the power of resistance. As time goes on, they may fight a desperate running fight against the spirit of this secularism and materialistic humanism. They have to fight against the odds of facts and institutions putting a premium on birth control: crowded city quarters, city life and city enjoyments, industrial concentration, growing propertylessness of farmers and workers, decay of middle-classes both urban and rural and so on and so forth. In regard to these things many families increasingly "adjust" themselves to the situation, perhaps at first with a bad conscience, but gradually overcoming it.

Since it seems to be the trend of economic development to cut down the percentage of those who have something to bequeath to their children, since it seems to be the trend of our social development that social legislation provide for old age and other emergencies of life, powerful motives which otherwise would prove efficient in opposing the utter decay of the birth rate, are put out of function. It is but small comfort that at present some backward rural areas and some depressed industrial sections make up for the falling birth rate among better-off rural and urban groups. The continuity of national strength and of civilization ceases when there is no united responsibility in the continuation of the race.

INDUSTRIAL AND CRAFT UNIONS

By WILLIAM COLLINS

TO ATTEMPT to write upon this much confused subject, one must be careful to make it as objective as possible so that it will eliminate the controversial aspect which has accompanied its discussion since the division in the ranks of labor took place.

The American Federation of Labor is a voluntary association of National and International unions. These National and International unions have full jurisdiction over the particular parts of industry that their charter applies to. A simple illustration is the United Mine Workers, an industrial union, covering the mining of coal (anthracite and bituminous), and the craft unions of the railroads, including the Four Railroad Brotherhoods (independent crafts) and the twenty-two National craft unions, organized for collective bargaining with the railroad managements, under the Railroad Department of the American Federation of Labor.

The history of both of these forms of organization (industrial and craft) will show that they have functioned effectively on a national basis, and have succeeded in bringing to their membership protection in the matter of collective bargaining, wages and working conditions. Through the process of experience these organizations have developed practical methods of meeting the evolution of the many problems of their particular industry without division and disruption of their particular form of trade unionism. This must not appear to give the idea that it is as simple as stated, because the problem of craft and industrial unions is as old as the organized labor movement.

The United Automobile Workers in mass production industry, and the Pattern Makers League, have their own trade unions, each protecting its own members, without interference. On the other hand industrial unions have divided into craft unions. The Printers or Typographical Union

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had full jurisdiction over the entire printing industry at the turn of the century, but because of industrial revolution in the mechanical processes of printing, there have been developed the several National and International unions in the industry today; such as Photo Engravers, Bookbinders, Printing Pressmen and others. The Plumbing and Steamfitting industry had separate National unions for years, but by adaption and conference they amalgamated into one National organization.

Some of the most bitter jurisdictional problems within the American Federation of Labor, such as the controversy between the Carpenters and Sheet Metal Workers, have been settled by adaption and conference. This was the case where City Fire Laws decreed that doors, windows and trim of public buildings be made of metal instead of wood. There are many critics of trade union jurisdiction problems who climb easily into the judge's seat without a full understanding of the situation. When machinery displaces a worker in the non-union plant, the worker joins the unemployed or gets another job. He has no voice in the matter. Where the trade union is functioning, they want to know what is to become of these workers. Sometimes there have been costly strikes. Sometimes a union official has corrupted his office under the plea of jurisdiction, but in the final analysis it is not an easy matter to tell one worker that he must give up his work for the benefit of another worker, because of some scientific evolution in the materials used or mechanical devices substituted. The human equation of this situation has to be met with just a little different technique that science cannot always supply. Trade unions are human institutions, made up of workers in industry; and cannot be handled as expeditiously as barrels of oil and machinery. Industrial and craft unions each have their particular sphere in the evolution of industry.

The British Labor Movement has had the same problem in several forms since 1874. The matter was before the British Trades Union Congress in 1924, at which time a special committee was appointed to go into the matter thoroughly. Leading trade unionists with Sir Walter Citrine, president of the International Federation of Trade Unions, as secretary made up the committee. After four years of investigations and painstaking conferences with officers of trade unions on the matter, the committee brought to the British Trades Union Congress one of the most complete reports on this subject. They went into the various types of trade unionism and forms of labor organizations, classified as Class or General Unionism, Industrial Unionism, Occupational Unionism, Federal Unionism, and Craft Unionism. To go into the merits and make-up of these different types of trade unionism is too voluminous for such a short article as this, but the conclusion of the committee's report after going into the whole subject is significant.

> After very careful consideration of the problem, the General Council has been forced to the conclusion that as it is impossible to define any fixed boundaries of industry, it is impracticable to formulate a scheme of "organization by industry," that can be made applicable to all industries. Dealing with the second part of the Hull resolution, which calls for a scheme of scientific linking without definite merging, the Council has been compelled to recognize the practical difficulties, and though it has tried to solve the problem and has attempted to draft a scheme on the basis of present-day trade union organization in industry, it has been found impossible to make any definite plan, as the General Council has not been empowered to alter the scope of its affiliated unions, which have divergent policies in regard to organization.
>
> Therefore, the General Council has in this case also come to the conclusion that no general scheme is practicable, though it may be possible for groups of unions which have related industrial interests, and desire closer working, to prepare their own scheme in the light of their own structural, administrative and industrial circumstances.
>
> Resolutions may be passed, and theoretical contentions advanced, but the fact remains that trade union organization has assumed complex forms which are the growth of generations. Under these circumstances trade union organization will have to be gradually remolded and in its present form adapted, rather than transformed, to meet the new conditions. This adaptation is possible only in so far as individual unions express their desire to cooperate or merge with kindred organizations in order to get the new conditions in the most effective manner.

The recent peace conference held between the committees representing both parties to the division in the American Labor Movement found the same problems that affect the British Labor Movement that is based upon the same voluntary principle of association.

The American Federation of Labor is set up in its structure of affiliated National and International Unions like the states of the Union of the United States. They are self-governing and until the process of centralized power is better understood, from the point of view of our democratic institutions, and the fear of tyranny that is possible under such forms of administration or government can be controlled or regulated, the voluntary principle of association and affiliation will not be surrendered. Short memory by the human family, is the same with labor unions. Scarcely a hundred years have passed by since wages were regulated by the courts, and the injustices that were suffered by the workers in those times made a lasting impression on the trade unions that have lived until recent years. The history of courts of law will show little under-

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standing or sympathy with the rights of workers and their trade union organization.

With the passage of federal and state labor legislation, this industrial and craft problem has befuddled the administration of both the federal and state Labor Relations Boards. The passage of this form of legislation to give the right of collective bargaining to workers, has been construed by some administrators, to select the type of trade union that workers should belong to. This is interference by government, which they soundly berate in the case of the employers' interference in attempting to set up a company union. The law as passed specifically confines the Labor Board administration to establish collective bargaining, and when they attempt to force jurisdiction upon a voluntary association of workers, they are violating the law by interference of government—the same as it applies to employers and management. The craft and industrial problem of trade unions can only be settled by the unions themselves, and will be settled when reason emerges to replace the confusion following in the wake of the long depression, unemployment, and social legislation not yet fully understood by the masses.

The great increase of trade union membership in the short period of four years has placed heavy burdens of administration upon the executives of many trade unions. With the harvest of social recognition of the rights of workers after a hundred years of trade union activity, opportunists have attempted to confuse the voluntary trade union principles into some political or social theory. The craft or industrial trade union issue has furnished these opportunists with a slogan for freedom, which would be ridiculous except for the tragic effects that follow where industry has been affected. To those sincere trade unionists who see great political labor opportunities for the masses, I would refer them to the recent remarkable speech of Mr. Ernest Bevin, chairman of the British Trade Union Congress, which I quote in part.

> We must consider carefully the question as to how far the State should be permitted to interfere in the regulation of wages and conditions. Our movement is a voluntary one, and the claim for State regulation must not be carried too far. It might easily lead onto the slippery slope of the totalitarian state under capitalist control, by which our very liberty might be destroyed. There are some industries in which, to prevent sweating, state regulation is essential. In others the legalizing of voluntary agreements is all that should be accepted. In the remainder it is far better to maintain standards by trade union action wherever we can.

Add to this the comment of William H. Townley, president of one of the largest British Trade Unions of Boot and Shoe Operators:

> This passage from our president's address struck some of us who have grown old in trade union service as somewhat significant. It emphasized a fundamental principle of British trade unionism which has perhaps been somewhat obscured by the rise of a political party which owes its origin to the action of the trade unions, and by the increasing intervention of governments and state departments in economic and industrial matters. Our trade unions are essentially voluntary organizations, and their guiding principle has been for more than a hundred years to endeavor to regulate wages and conditions of employment by means of voluntary agreements, and the joint negotiating machinery underlying it is almost coextensive today with British industrial organization.

I have quoted from the British Trade Union Movement largely because the American Federation of Labor was patterned upon the voluntary basis of that organization. It is distinct in its form from the trade unions of Continental Europe, where they are largely the tail to some political kite.

The moment that employers of American industry will meet the American trade unions upon a basis that will give full effect to the present social and economic legislation, they will eliminate the political and economic carpet-bagger who thrives on confusion.

Gompers, one year before his death in 1924, appealed to American industry to set their house in order or the government would do it for them. The same message applies to American organized labor in the new year of 1938. There has not always been a proper understanding of the industrial and the craft union within the ranks of the affiliated unions of the A.F.L., but it is not a problem today, except with those trade union officials who have forgotten their training in the labor movement. When negotiating a trade union agreement, conference is the general medium and where that fails a strike follows. The trouble today in this division of labor is that a strike is called before a conference is attempted. Leading trade unionists are placed in the anomalous position of informing employers and Congress how to bring about a more equitable distribution of the income from industry and proper legislative regulations for workers, yet at the same time they are unable to carry out collective bargaining practises among their own unions.

Public opinion is demanding leadership from organized labor that will bring about a constructive, disciplined trade union program for the welfare of the workers, stability of economic relations with employers, and their program, often enunciated but never carried forward, of education along cooperative lines that will conform to the Rochdale Plan of operation, without narrow or class distinction, and in tune with the American environment.

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BROTHER JOSEPH'S ADDRESS BOOK

By CHARLES J. DUTTON

I HAVE ever wished one personal belonging of Brother Joseph's could have remained in my possession. I do own two precious souvenirs of the sainted lay Brother. A photograph of Theodore Roosevelt inscribed, "To Brother Joseph from Theodore Roosevelt," and then the words, "To my dear friend," is on my library wall. Beside it hangs Brother Joseph's photograph with the words, "May God bless you," and his signature. Much as I prize them I could be tempted to give them up, that is, if in return I could have his address book. A little, brown book, worn and faded, in which he had set down the names and addresses of the thousands with whom he corresponded during his forty-four years at Molokai.

It was a memorable day when my secretary and I unpacked a 150-pound box. In it were the personal belongings, the correspondence and papers the lay Brother had treasured during his life at the leper colony. The box had come from Molokai after his death, and the afternoon lengthened into twilight, and slipped into the night, as we examined the contents.

There were letters by the thousands. It is doubtful if Brother Joseph destroyed many of the letters he received. In his later years he even kept a copy of any letter he wrote. Not a carbon, for he confessed somewhere a typewriter was beyond him. These letters delighted us both as we read them, though we knew the weeks and months of labor ahead when their salient points must be picked out. There were letters old from the passing years, going back to his early days in the colony, letters signed by some of the world's best-known names of the past fifty years, letters from every nation in the world.

There were of course other things in that box. He had kept many clippings, weird newspaper stories of his life, sent no doubt by well-meaning people. These were annotated in his clear hand, with humorous, ironic comments. We also found the important statement which he took down from the lips of the dying sainted Damien—a statement which forever ended the foul story that had caused Stevenson to flash white with rage and pen his famous letter. There were relics of the Civil War period of his life, a box of medals, certificates of membership in various societies—and there was his address book.

This was a brown pasteboard-covered book, about six inches long and a trifle over three inches wide. It contained perhaps two hundred pages. It was evident pages had been added by his own hand as he needed more space. The pages were closely filled with his minute handwriting: name after name, hundreds of names, with addresses. There was no order in the listing. When I made a study of the book I realized what a treasure it was.

Brother Joseph had put down the names and addresses of those who had written to him or to whom he had written. The marking was easy to understand. Those who wrote first to him—and they outnumbered by ten to one those who had not—had a tiny black star after the name. When the letter was answered he used red ink for the star and added the date. To those who had the honor of receiving a first letter from his hand, the red star came first.

The book was filled, completely. So much filled that when he reached the end, he had been forced to go back and use the sides of the pages. On every page among those unknown would flash the name of someone known the world over. As a rule they had written the lay Brother first.

Presidents of the United States were there—Theodore Roosevelt to Franklin Roosevelt. True, the latter was not President when he wrote to Brother Joseph, but the correspondence was interesting. It all took place during the World War when Mr. Roosevelt was Assistant Secretary of the Navy. Behind the letters is a pathetic story of Brother Joseph's late years, of his deep patriotism.

Only once did Brother Joseph ever express a desire to leave the leper colony. Then it was because of a wish to make a sacrifice, which quixotic as it may have seemed might have gone down in history. He deeply loved his country. He had served through the Civil War. When the World War came he was greatly moved. So, one night, in his little cabin he sat down and penned a letter. In it he made a suggestion. Strange, this story has only been told a few times—and after the telling there ever comes a deep silence.

Brother Joseph at the time was almost seventy. He wanted permission to organize a few hundred Grand Army veterans, equip them in their blue uniforms, give them no pay, send them to France. He expressed the idea better than I can: "We would not do much good—the Army would be stumbling over us, but it would be an example for the youngsters at home—and for the country."

Somehow this offer never reached the public press. No propaganda department ever knew of the finest bit of sentiment that was proposed dur-

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ing the World War. But it led to Brother Joseph writing letters to Franklin Roosevelt. He was unable to go himself, but he could do two things. He put his last cent, $1,000, into Liberty bonds, and he sent to the war, as a substitute, his only personal possession save his few books: a fine pair of binoculars which, for some reason that he never told, he had retained. These served throughout the World War.

Franklin Roosevelt wrote him about his gift, saying the glasses were serving on a battlefield. The address book shows the dates of the letters the good Brother wrote. When the war ended the glasses were returned to him with another letter and a certificate, which he proudly framed.

Theodore Roosevelt is the first President whose name is in the address book, and the stars show there were many letters between them; that is, many for a busy President, and for Brother Joseph, who at that time was not writing many letters. He was later to sit up until three in the morning—when he became eighty—writing to friends all over the world. But at the time the first Roosevelt was President, he still wished to have little contact with the world he had left, so letters were few.

Mr. Taft's name had several stars. President Wilson's two. After Mr. Harding's name were three stars, black and red. One of the longest letters in the box was from President Harding, the beginning of a warm friendship between two men who never met. The President wrote first, four pages of handwriting: "If I can ever extend a helping hand to yourself, and in behalf of those to whom you have given your life, command me." In return was sent a picture of Brother Joseph's mother and a warm note of thanks which ended as all his letters did, "Yours cordially and joyfully."

But Brother Joseph himself wrote first to President Coolidge. One letter, and one alone. The name has two stars, red to show he wrote first, black to show the letter was answered. Brother Joseph remembered the President, like himself, had been born in Vermont. In a letter in the box he mentions that his father may have known the Coolidge ancestors. So he wrote a short letter to the President, expressing hope that all would be well. The receipt of the letter was acknowledged, and that was all. There are several stars after Mr. Hoover's name.

There are over four thousand names in the address book. Many of the Cabinet officers of past years are there. Scientists, writers, inventors and clergymen are on the same page. The book was worn with use, its pages ready to fall apart. But somehow he clung to it, even to the closing days of his life.

The book was a psychological record of the man. For the first few years after his arrival at the leper colony, he scarcely wrote to anyone. As the years passed, it appears he felt the need of contact, at least, that is what some might say. Perhaps there is another reason. Brother Joseph was the soul of courtesy. Those people who had taken the trouble to write to him deserved something in return. The only courteous thing to do was to answer these letters. So he did. Despite the fact that when the world knew of Molokai, cranks and fanatics the world over began to write him letters. In the end he was forced to have printed a Christmas letter which was sent to thousands of individuals. But even then, to those with whom he had corresponded for years, he still used a pen.

His mail increased after the sixteen battleships which President Roosevelt sent around the world steamed past the colony, and in his honor dipped their flags as a salute. This became news, front-page news. It carried the name of Molokai to a nation which knew little or nothing of the leper colony. From the time of the visit of the fleet, Brother Joseph's mail increased perhaps far more than he liked.

There is one page in his address book which is filled with stars. It tells of his correspondence with that other laborer for humanity—Mother Mary Alphonsa. Soon after she entered the Catholic Church, the daughter of Nathaniel Hawthorne dedicated her life to the care of incurable cancer patients, eventually founding the now famous hospital at Hawthorne, N. Y. She wrote to Brother Joseph, telling of her hopes and plans and of how her heart went out to the sufferers. The same spirit was in the breast of Brother Joseph and Mother Mary Alphonsa and their correspondence flourished until death stepped in to break the link.

It has been said that Brother Joseph, after coming to Molokai, cut himself off from his friends of early days. This is not true. Oddly enough no one has yet produced a letter written to any relative, and in his address book the family was conspicuous by its absence. But in his later years he was writing to his old-time friends, the widows of soldiers whom he had known, their children and even their grandchildren. With his Memphis friends, those he had known before coming to the colony, he ever corresponded: letters about their children, and with them little souvenirs, simple little things. No, Brother Joseph did not forget his friends. He never forgot anyone.

Many of the addresses in the book were English: famous names, royalty, statesmen, physicians, clergymen, writers. In almost every case the black star showed they had first written him. One well-known English writer even thought of coming to Molokai as a matter of self-sacrifice. There were several others who wrote expressing the same hope, but in each case Brother Joseph dissuaded them. Molokai was a haven to him,

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but he realized that very few should attempt to do what he was doing.

Besides the names of those who were close to him he had his own secret markings. They were not difficult to comprehend. He remembered birthdays, wedding anniversaries, and when there had been a death, on the proper day he would send a little note. For wedding anniversaries he ever wrote: "I hope always for your happiness."

His gifts of course, as the world counts cost, were of little value. But I like to think that in the eyes of God those who received a strange shell, or a native case, and above all those to whom he sent that picture of his mother which all love, had received a gift beyond any thought of its monetary value.

Brother Joseph once admitted a bit ruefully that he had battled with his conscience over these gifts to his friends. They gave him so much pleasure to send, perhaps more than they did the people who received them. He confessed a failing, rather a rare one today: "I have had a feeling all my life—on the receipt of anything which gives me pleasure—to divide it with my friends. It hardly can be called generosity, I suppose rather it's a lack of consideration."

There was another page in the address book which made one pause. In his later years he took a number of magazines and several newspapers. The magazines he passed on to the orphans in the Home—after he had cut out the pictures he deemed immodest. He even wrote several letters of protest to well-known magazines suggesting their advertising was vulgar. If he thought so then, I wonder what he would say of them today after a look at our newsstands.

There was a page which listed his magazines and also the societies of which he was a member. These societies surprised me and I often attempt to try and puzzle out how he came to belong to them. They were not honorary memberships. He paid his non-resident dues. But tell me why should he at Molokai have belonged to the New York Committee for Constitutional Conventions? Why join the Longfellow Society? Why belong to a McKinley Memorial Society? I can understand the reason for belonging to the Historical Society of Wisconsin. I saw their annual reports with the pages thumbed and marked as his eyes fell upon historical items he loved. He belonged to a committee for civic reform in New York City.

In the case of one society it was only natural he should be interested in it when one remembers the "hell" that was Molokai when Father Damien arrived and still was upon his own arrival. He was a member of the Society of Sanitary and Moral Prophylaxis of New York City. Sanitation! He constantly fought filth and disease. He escaped the scourge of leprosy by his own scrupulous cleanliness. Morals were ever close to his heart, so he sent many a letter when he was well over seventy to Dr. Morrow of New York City. In one he mentioned his hope that "in His good time God would give men the cure for leprosy."

One naturally asks where he got the time to write so many letters. Why did he suddenly at seventy begin this extensive correspondence?

Perhaps I have the correct answer for the latter question. No one knew how much he missed Father Damien. They had been so close, sharing each other's thoughts, working together, praying together. Molokai, despite the lepers, was a lonely place. They were cut off from the world. So at nights, the two, the sainted Father and the gentle lay Brother, sat and talked over their problems. Then Father Damien was released from his suffering, and Brother Joseph was left alone, in a position of authority. It was after he was left alone he began to write so many letters.

When did he find the time? Picture the calm darkness of the night. In the little cabin a light was burning. Through the open window came the soft murmur of the Pacific. It was late—two o'clock in the morning. At a desk, Brother Joseph, now past eighty, was bent over a letter. Beside him the little address book. Perhaps at three he would retire, to be up again at four-thirty or five. This he did until the age of eighty-five. Then came illness, and though he lived eighteen months longer, there are only a few more dates in the little book, and it is evident that the bulk of the letter writing was over.

I would like to have that book. It represents in those names, the closest thing—next to his faith—in Brother Joseph's life. Four thousand names. Every one meaning a letter he had written. Every name meaning a letter ending "joyfully." How much that little book above all else the box contained of things he treasured represented him.

I can see him writing now, the white head bent over the table. He would chuckle as something amusing occurred to him. Perhaps once in a while he lifted his head to listen to the breeze among the trees. And when he had addressed the envelope did he look at it, think of its crossing the sea to travel over a country he loved but had not seen for over forty years? What memories did the writing arouse? Happiness, despair? No, not despair. His faith made him joyful. His work brought him contentment.

I like to think that perhaps one thing about Brother Joseph's address book is certain—at least I hope it is so. Brother Joseph once wrote, "I want everyone to be happy." Thousands of people in forty-four years had received letters from him. Those who no longer see the light of the sun, Brother Joseph would say are in the hands of the good God. But the others in that book—well, he said it so frequently, "I want them to be happy"—to them his memory still carries that hope.

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HOW TO KEEP ALIVE

DIALOGUE NO. II: THE ONE THING NECESSARY

By HUGH McCARRON

SCENE: Along the bank of a great river, above the railroad tracks, on a path through the woods.

CHARACTERS: Father Socrates; Agathon, the teacher; Tarbo, the poet.

Narrator, Agathon: As we strode along, Father Socrates, Tarbo and I found ourselves trying to put into words thought of all the good there was in the world, in weather, wind and water, in work and family life, in knowledge and power, in kindness and love. Tarbo suddenly quoted in a properly puzzled way from Gerard Manly Hopkins the lines:

> Because the Holy Ghost over the bent
> World broods with warm breast and with ah! bright wings.

Agathon: Why then is the cause of human happiness always a losing battle?

Father Socrates: Read the dialogue between the man Job and his God. Read also the discourse at the Last Supper.

Tarbo: It's a losing battle because our leaders make too many mistakes.

Socrates: Don't blame the generals, Tarbo, as Demosthenes once said to the Athenians. First let us put ourselves on trial. For the officers come from the ranks of all the rest of us, are, after all, part of us. If I too may quote—from one of those fine choruses in T. S. Eliot's "Murder in the Cathedral":

> Forgive us, O Lord, we acknowledge ourselves as type of the common man,
> Of the men and women who shut the door and sit by the fire,
> Who fear the blessing of God, the loneliness of the night of God, the surrender required, the deprivation inflicted,
> Who fear the injustice of men less than the justice of God,
> Who fear the hand at the window, the fire in the thatch, the fist in the tavern, the push into the canal,
> Less than we fear the love of God.
> We acknowledge our trespass, our weakness, our fault; we acknowledge
> That the sin of the world is upon our heads; that the blood of the martyrs and the agony of the saints
> Is upon our heads.
> Lord, have mercy on us, etc.

Agathon: Why were Bruening and Dollfuss allowed by the Providence which rules circumstance to accomplish so little, Hitler and Stalin so much?

Socrates: We can make the question more imposing. Why did Francis of Assisi and Francis Xavier not achieve much more than they did? They put ideas and ideals into the heads of men of succeeding generations, yes. The one taught us something that can hardly be put into words, the power which accompanies simplicity, the strength and warmth of heart which grows with voluntary littleness, with choosing to be without possessions, honors, position. The other set up a great standard, like a flame, of big-heartedness, universal charity, inspiring missionaries ever since his time. But Xavier did not convert the East. It has yet to be converted. And the ideals themselves which these two bequeathed us, have to be rekindled, relit, so frequently. We forget that in every newborn man's mind and will the battle has to be refought in its entirety, the battle between true thoughts and false, between good and ill.

Agathon: But the lesson I learn from Church history and world experience is such a sad one! History seems to tell us we can have an age of martyrdom, as in ancient Rome or Japan or in Mexico, or a smug period of state worship and Sunday religion, as under the later Bourbons or the Bonapartes. Why can't we have a developed Christian society? Don't bring up the thirteenth century. The people were too far from the altar rail. Can there be no society, which as a whole, priests, people, families and State, thinks the thoughts of Christ? Must thorough Christianity exist only in those minorities which, time after time, are harried, butchered and suppressed?

Tarbo: Granted the extent of the verbal homage we offer them, I don't think we realize how heroic martyrs are. It is so easy to speak of the torment of the Pit or of "Little Ease" or of thumb screws. It is so hard to suffer a toothache.

Agathon: I agree with you. But in the periods of martyrdom so much is destroyed by the persecutor. In England, in the northern nations, in the East, Christianity has not yet recovered.

Tarbo: "If any man will come after Me, let him deny himself, take up his cross and follow Me." Those words will, time after time, I suppose suffer their most literal interpretation, lest we forget, lest we forget.

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Agathon: Yes. I know besides that we won't have Paradise again on earth. I know that, in years to come as in the past, "perfectly happy families" and happy men will be broken. I know that the finest thing on earth, call it beauty of soul if you will, is born and grows in necessary strife with ugliness, evil and despair. Its very nature is victory over that soul. I know that Kristin the old woman was more beautiful than the fat-cheeked child Kristin. Sure. The good thing we call heroism, charity, wisdom, maturity, grows in a tough ground. These days, naturally, I am meditating rather the possibility of a conversion of man's social outlook, a conversion of his scheme of society to conformity with the justice and humanity of Christ. There would still be plenty of room would there not, for the individual to be purified as by fire, when grace should come into his life and upset nature?

Tarbo: But what is society? You can't have a conversion of society without first converting every individual member. Oh, the three of us have been on this earth long enough, have often enough observed people at the business of thinking things out and wrangling, to know that they and we will always muff it. And as for your perfect society, I don't know . . . "I pray not for the world." And "the world" gains the ascendancy in the Richelieus just as in the Bismarcks. I guess that the "little flock" will remain a martyred minority.

Agathon: But look at the record. The Church has grown steadily from its beginning until now, and that too, probably, in "aggregate sanctity," if I may use such a phrase.

Socrates: I learned more of the real philosophy of Church history from Father Broderick's "Life of Canisius" than from any other recent book. What I mean is this. Canisius won his campaign by a series of petty defeats. He really did conquer not less but more ground than he has been given credit for. Austria was in heart more Protestant than Catholic. Bavaria was Protestant when he came on the scene. Yet, how did he do it? By founding colleges, for which the promised revenues were not forthcoming, with teachers endowed with plenty of weaknesses. He, the hammer of heretics, did not—for was it one year or two?—receive permission to read their books. His life illustrates so vividly one of the two types, which I think of in terms of Savanarola and Ignatius. In the latter's life again it fills one with awe to discover not a single outburst or angry fulmination against the princely ecclesiastics of his day who retarded his work, and must have irked his soul by their lukewarmness and worldliness. Such is the objectivity of manhood. It is Odysseus plodding his homeward way, it is the father of a family pondering what is to be done next and leaving hysterics to others.

But you ask me, why did such men not succeed in a more complete and permanent, in a more thorough and sweeping, way. A more startling question is: Why did not Christ effect more? We come back first to consideration again of that strange quality of active patience, which I call manhood. Did you ever notice how thoroughly human Our Lord was? Other holy men have been peculiar in some way or other. Not so Our Lord. One type of anti-Christian writing hurts me, the occasional psychological analysis of Our Lord's character written by authors who have been possessed of too much conceit or too little patience to permit them to study the brief New Testament delineation of that Character as a whole. It is a great privilege to see that Teacher patiently laboring, knowing that His pupils, past and present, would grasp only a fraction of His thoughts, would know but a corner of His Heart. And I do not believe that sadness was the sole result of this realization on the part of Christ. Happiness too came to Our Lord from His work. He did not measure the happiness of the individuals He worked for, the value of His harvest, as we measure.

Agathon: But why do Christian workers achieve such success as they do gain, only by failures?

Socrates: Perhaps God wishes to show us that the Holy Ghost alone does the real work. The Holy Spirit may bring more honest hearts out of Russia, in one of those resurrections which pertain peculiarly to the human race, than America with all its good intentions and all its priests will secure. After all is said and done, we must not forget that "One only is good, God." This is the final consolation in this turmoil of life. If we had never existed, if this world were not whirling around, there would still be Something Right, infinitely Right. There would still be God.

(The third Dialogue will appear next week.)

Providence

Pleading for grace upon a humble knee,
Or angry that our plans are all undone,
How should we know what we should seek or shun?
How plumb the depths of Wisdom's chartless sea?
More than we dare to ask, or think could be,
His Love prepares. But it would only stun
To glimpse an arrow of the blinding Sun
Whose light irradiates eternity.

Beyond the imagination's furthest sweep,
Beyond the most audacious dream of pride—
As though with one sole function occupied—
The Father watches while His children sleep,
The Spirit broods upon us from the deep,
The Bridegroom ever yearns toward the bride.

THEODORE MAYNARD.

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IN PRAISE OF WASHINGTON

By DANIEL S. RANKIN

ARDENT is the word for contemporary accounts of Washington's life. England and America for a time, after 1779, seemed to be rivals in multiplying biographical sketches. My concern will be with some of the American products, and it is possible that Washington read them. Did he find most descriptions startlingly unreal? Today they provide amusement and joy, not unmixed with a breath of the worshipful awe that was their inspiration. At once, in his biographies, Washington became a romantic, idealized symbol of national strength and perfection. No whiff of hearty reality was allowed or wanted.

Few of these first tributes reached the stature of books. When not even separate brochures, they filled the rôle of appendages to other little volumes. In 1779, John Bell "of Maryland" published at Annapolis the first American biography (courtesy will tolerate the title) of Washington, "A Short Sketch of Mr. Washington's Life and Character," ten lustrous pages of praise. Originally this gleaming affair was a letter sent to another Marylander residing at the time in England, Charles Henry Wharton. His "Poetic Epistle to His Excellency George Washington, Esq.," appeared in print with the Bell production. This Bell-Wharton opus was the first movement of an American symphony of idealized biography fated to continue without variation through the century. Dissonance came when Woodward clashed his crooked cymbals in our day.

Who was John Bell? Except for a compact and tantalizing statement in the preface that he was "connected and intimate in the family" of Washington, the answer to that question remains a mystery. In the future some learned literary digger may produce the data to tell Bell's story. The same research worker will prove beyond doubt that Bell's description of himself as "an intimate in the family" is the source of Parson Weems's anecdotal device in the 1806, or Augusta, Georgia, edition of his "Life of Washington": that "aged lady, who was a distant relative, and when a girl spent much of her time in the family" of the Washingtons.

The pen-picture Bell gave of Washington's personal appearance was a happy one for future copyists. One wonders if Washington recognized himself in the portrait. "He is a tall well-made man, rather large-boned, and has a tolerably genteel address; his features are manly and bold, his eyes of a bluish cast and very lively; his hair a deep brown, his face rather long and marked with the small-pox; his complexion sun-burnt and without much color, and his countenance sensible, composed, and thoughtful; there is a remarkable air of dignity about him, with a striking degree of gracefulness."

Bell's short biography was popular. Frequent reprintings here, with several in England, and translations into German and French are evidences of its appeal. Jedidiah Morse, the Congregationalist minister best known as the "Father of American Geography," could not free his memory from its wording. Examine this portion of Morse's "Sketch of the Life of General Washington" published in 1789, ten years later. Familiarity with Bell's writing is manifest in this visible appropriation of words: "General Washington in his person is tall, upright and well made; in his manner easy and unaffected. His eyes are of a bluish cast, not prominent, indicative of deep thoughtfulness, and when in action, on great occasions remarkably lively. His features strong, manly and commanding; his temper reserved and serious; his countenance grave, composed and sensible. There is in his whole appearance an unusual dignity and gracefulness."

The compliment of copying from Bell was paid by other biographers indirectly at least, through the influence of Morse's later editions on future writers. There is a gem of character criticism in John Bell's pages to which less attention was given by those who picked out bits of his pen-portrait for their own description. Bell wrote of Washington: "He is a total stranger to religious prejudices, which have so often excited Christians of one denomination to cut the throats of those of another." This needs no interpretation.

For the year 1795, two little books about Washington rise above the general average of biographical essays produced in this country at that time. Marks of style and acumen are in John Maxwell's life, in spite of its dashing, descriptive title: "The American Patriot and Hero. Or, a Brief Memoir of the Illustrious Conduct and Character of His Excellency General Washington." A little later in the same year the second work came from Philadelphia. It was entitled: "General George Washington, the Father of His Country and the Friend of Mankind." James Hardie, the author, wrote with a wise and restrained pen. There is a Quaker gentleness about his courteous chapters, an enthusiasm mingled with an artistic moderation. Hardie introduces the phrase, "Father of His Country," in the title-page of his book. This seems to be its first use in any biography of Washington.

Where did the expression appear for the very first time in relation to him? With vigorous probability this distinction belongs to a German almanac, the "Nord Americanische Calendar," published in Lancaster, Pennsylvania. The issue for 1779 has an elaborate frontispiece with curlicues and medallions surrounding the stately, feminine form of Fame. In her left hand a portrait of "Waschington" is an appropriate balance for the instrument in her right hand, a robust trumpet from which issue the resounding words, "Das Landes Vater," the Father of the Country.

The coincidence of Fame's shimmering notes from Lancaster, blending with John Bell's eulogistic praise from Annapolis in 1779, provided a mood of shrill laudation for Washington that increased to an unbridled crescendo of overemphasized perfection in biographies after his death. For over a century no writer had the originality to follow the clear-eyed remark of Abraham Clark made in 1777, "I believe the General is honest, but I think him fallible." If an enemy had written his life, what then? But none did.

Fame blew its trumpet of paeans and praises for Washington, but Fate refused him, during his lifetime and for a century and a quarter after his death, the recompense of a great biography.

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Seven Days' Survey

The Church.—The permanent committee for the promotion of Eucharistic Congresses in the United States met in Cleveland with Bishop Joseph Schrembs to discuss American participation in the Thirty-fourth International Eucharistic Congress at Budapest next May and the Eighth National Eucharistic Congress at New Orleans next October. * * * The body of Reverend Gerard A. Donovan, the first Maryknoll missioner to suffer violent death, was discovered by military authorities near Huaijen. Father Donovan, who had been kidnaped by bandits last October, had apparently been strangled. It is said that the Catholic Foreign Mission Society of America may bring his remains to Maryknoll for burial. * * * An editorial in the *Witness,* the official publication of the Archdiocese of Dubuque, which was entitled "The Disgrace of Dubuque" and which deplored the low wage scale prevailing in many of the city's industries, led to the adoption of a commendatory resolution by the Dubuque Trades and Labor Assembly. The editorial was based on figures from the Department of Labor. * * * Archbishop Konrad Groeber of Freiburg, Germany, on the fortieth anniversary of the establishment of the national Catholic charities organization, reported that this institution employs 120,000 persons regularly and utilizes the services of 600,000 volunteer workers throughout the Third Reich. During 1936 these organizations assisted 350,000 families and 276,000 single persons. * * * The Catholic University of Peking maintains a charity kitchen which feeds almost 1,000 persons daily. Inspired by this activity of the faculty the students have arranged several benefit football and basketball games with notable success.

The Nation.—In a press interview, the President indicated he felt the price levels, presumably of the sensitive and especially of the farm commodity indexes, are too low. A formal statement of policy was expected at any time. * * * The gold sterilization program was altered on February 14, retroactive to January 1. Only gold coming into the country over $100,000,000 a quarter will be sterilized in the future. This change is considered a development of the "easy money" policy, and it relieves the Treasury of the need of borrowing money to buy gold. The $1,223,249,465 present sterilized gold fund will be retained to guard against sudden capital runs against the country, which might bring serious restriction if withdrawals had to be made from bullion used in the credit system. * * * Drawing of the tax revision bill has been completed by the Ways and Means Committee. It is said to include sixty-three changes in the present structure, but still to retain the principles of the undistributed profits and the capital gains taxes, as well as the bitterly attacked special levy on closely held corporations. * * * The Government Reorganization bill, introduced into the Senate on January 27, was favorably reported with amendments by the Senate Select Committee on February 12. Most important change was that making the Budget Bureau an independent agency with the Director confirmed by the Senate. * * * A meeting of 500 members of the National Association of Broadcasters heard the chairman of the Federal Communications Commission warn the radio industry that it must "police itself" or submit to government censorship. There were also many warnings against the development of monopoly and of a false sense of proprietorship over wave-length bands.

The Wide World.—Following close upon the recent shake-up in the Germany army and diplomatic service, Chancellor Hitler received Chancellor Schuschnigg of Austria in his Berchtesgaden mountain home on February 12. The official communiqué at that time merely stated that the unofficial meeting was the result of a mutual wish to discuss all questions affecting relations between the German Reich and Austria. Four days later the Vienna government capitulated to Germany and appointed pro-Nazi ministers to control the police, foreign affairs and the administration of justice. It is now expected that Hitler will dictate Austrian policy. Italy refused to view the news of the Cabinet changes with alarm. The British government attempted to minimize the Austrian surrender. * * * The government of Premier Octavian Goga, harassed by internal and external political difficulties, resigned on demand of King Carol of Rumania. A new government of "national concentration" was established. Six days later the position of the new Premier, Patriarch Miron Cristea, head of the Orthodox Church, seemed untenable. Dr. Julius Maniu, leader of the National Peasant party, defied the decree against political propaganda by issuing a manifesto denouncing the government. * * * Viscount Craigavon's government in Belfast gained two seats in a general election on the issue of Ulster joining Ireland. Prime Minister Eamon de Valera declared that "union will be the first item on the agenda in every conference between Ireland and Great Britain until that item has been wiped off by the restoration of Ireland's national unity." * * * Great Britain's $55,000,000 naval base at Singapore was officially opened. Three United States cruisers were at anchor in the harbor. All who participated in the ceremony stressed the fact that the representation of the United States had no international significance.

* * * *

Big Navy.—Dr. Charles A. Beard, testifying before the House Committee on Naval Affairs, urged caution in voting approval of the administration's $800,000,000 naval construction program. He expressed the opinion that the idea of Germany, Italy or Japan sending a fleet of battleships convoying 500,000 soldiers across the seas was simply fantastic and pointed out that "it always is the army that will have to do the real fighting if any-

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thing is to be gained." Miss Jeannette Rankin, former member of the House from Montana, declared that the government's foreign policies were not in accord with the will of the people, the Kellogg-Briand pact and the Neutrality laws. Major General Johnson Hagood, retired, expressed regret that Congress had not promulgated a clear definition of naval policy. Representative Hamilton Fish charged that if President Roosevelt had the power to pick an aggressor nation, the United States would now be at war, and that the proposed naval increase, if legislated into law by Congress, would be nothing more or less than "a direct road to war."

Far East.—The fierce battle for the life-line of the Chinese forces in North China, the Lung-Hai railroad, continued unabated. The Japanese forces made several notable advances but on the whole encountered stubborn resistance. Some of their troops in Northern Honan reached a point sixty-five miles south of Suchow, their ultimate objective, while an army of 60,000 men accompanied by tanks and planes swept down from the north toward Kaifeng, the provincial capital of Honan, situated on the Lung-Hai railroad. There were several reports of successful counter-attacks around such centers as Pengpu, Sinsiang and Tsining, to impede the Japanese advance. The tearing up of seventy miles of track along the Peiping-Hankow railroad was perhaps the most successful of numerous Chinese guerilla operations. Bombardment of Chengchow by twelve Japanese planes was said to have caused the death or injury of 1,000 persons. To prevent disguised Japanese from gaining entry into important cities in Central Honan and Western Anwhei the gates are closed to the thousands of destitute refugees from the latest Japanese drive. While relief funds trickled in slowly in the New York area the American Red Cross issued another appeal for funds to save millions of human beings from impending disaster. The government at Tokyo was preparing a National Mobilization Bill that was sure to encounter considerable parliamentary opposition. It would provide for state control of all industries involved in national defense, the power to commandeer, compulsory labor service, examination and registration of all citizens, regulation of wages and prohibition of strikes and meetings. It was believed to embody the final showdown between the army and the government, since the bill would enable the former to use the pretext of national defense to set up a completely totalitarian Japan.

Relief.—The House Appropriations Committee approved a bill carrying out President Roosevelt's request for an additional $250,000,000 to finance the increased relief load of the WPA for the remainder of the fiscal year. The additional money will supplement the regular WPA appropriation of $1,500,000,000 for this year and will enable the government to carry 2,500,000 persons during March, 2,400,000 persons during April, 2,300,000 during May and 2,200,000 during June. Part of the money will be allotted to the Farm Security Administration to care for an additional 25,000 farm families reported in dire need of assistance. In testimony before the committee, Aubrey Williams, assistant WPA administrator, declared that government spending last year had adversely affected the general business situation but that business itself had lamentably failed when given its chance to take up the burden of employment. He stated that business had been too greedy and had shot prices up to a point where nobody could buy. This was true, he said, of rents, some foods and building materials. Mr. Williams added that the consumers "need everything that is produced and, if they had sufficient buying power, they would more than absorb all the production of these industries which have been compelled to discharge labor. The whole thing goes back, then, to a lack of buying power, principally in the prices of agricultural products and in the wage scales."

Pan America.—The *Telegrafo* of Guayaquil reports that the South American Development Company, a United States gold-mining concern, paid a fine of 50,000 sucres (about $3,500) for alleged infringement of the Ecuador currency laws by the issuance of scrip. Dictator Alberto Enriquez said that higher taxes would be imposed on foreign mining and petroleum interests for the sake of stabilizing the sucre. Dictator Getulio Vargas of Brazil is believed to be at work on a policy similar to Mexico's that will foster the nationalization of industries without discouraging the influx of the foreign capital needed to develop the country's tremendous potential resources. In view of this typical Latin-American attitude it is somewhat startling to find a new York *Times* report of "the feeling among more sensitive Latin Americans that the United States has abandoned them to the propaganda of the Fascist countries with little effort of its own to counteract it." In order to reassert our position the State Department at Washington has been assembling useful data on the scope and effect of this propaganda in South America. The National Broadcasting Company is already in the field in Central and South America, but it is looking for additional channels there. A non-profit organization in Boston has requested broadcasting facilities for Latin America for cultural and educational programs. American commercial enterprises already established there will be encouraged to increase their publicity material of every kind. Tangible results of the feared propaganda include the Germany-Brazil barter agreement and the recent formation of a Japan-Brazil Chamber of Commerce. In the first ten months of 1937 imports from Japan almost doubled, while Brazilian exports to Japan increased by 50 percent.

Farm Law.—On February 14, the Senate passed the farm bill, as rewritten in committee and already passed by the House. It provides soil conservation payments from $440,000,000 already available in the current budget. Benefits for farmers getting less than $200 are raised from $5 an acre to $14, and an upward limit to an individual is set at $10,000. These benefits will be paid only to farmers cooperating in the soil conservation plan. Parity payments are provided, if and when additional money is appropriated for them, on wheat, cotton, corn,

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tobacco and rice. These will make up for the difference between current prices and those of a representative pre-war period. They would be made only to farmers who cooperated in the conservation program. Commodity loans for farm commodities generally are included, to be made to individuals regardless of their cooperation in the soil conservation, but the government would be able to give smaller loans to non-cooperators than to cooperators. Loans would be made when the price of wheat, for example, dropped below 52 percent of a parity figure, a price constantly correlated with the prices of industrial products which farmers buy. The rate of the wheat loan would depend on the volume of supplies on hand and would range from 52 percent to 75 percent of the parity price. No loans would be made if the producers rejected the marketing quotas clamped down when supplies exceeded normal requirements as set forth in the law. Farmers of the five stated crops would vote on marketing quotas if they were proclaimed, and the system would not take effect if more than one-third opposed its application. Once quotas were imposed, there would be fines for exceeding them, with various exceptions in favor of small producers and corn growers outside the commercial corn-hog area. Marketing quotas would apply to non-cooperators as well as cooperators. The Secretary of Agriculture could proclaim at various times of the year acreage quotas, to be broken down locally to individual farm apportionments which producers would have to follow to get conservation payments. The acreage quota system would not apply to non-cooperators. The law also provides all risk wheat insurance and other less important features.

Republican Democrats.—In a Lincoln Day address in Boston, Senator Vandenberg extended a cordial invitation to all Democrats opposed to the New Deal to join Republicans to win the congressional elections this year and the presidential election in 1940. He presented an eight-point program, calling for a restoration of confidence in the public credit, in the democratic process of government, in the philosophy that honest business shall be allowed to perpetuate itself and expand into more and better jobs, in equitable capital-labor relations, in the principle that the United States shall not be drawn into any avoidable wars or into any entangling alliances which bind the United States to collective international action, in the letter and spirit of the Constitution and, finally, in the humaneness of American aspirations. Paraphrasing a passage from a letter which Lincoln wrote to Horace Greeley in 1862, he asserted that "if I could save the American system without altering the Republican identity, I would do it; if I could save it by entirely altering this identity, I would do it; if I could save it by partly altering its identity, I also would do that. But I would save the American system, and that I believe to be the uncompromising attitude of at least 51 percent of the American people if they ever get a realistic chance to speak." Addressing a similar Lincoln Day gathering in New York City, Governor Aiken of Vermont asserted that if Republican leadership continued to fail the people, there would be a permanent third party. He sharply criticized the make-up of the Republican Committee on Program, headed by Dr. Glenn Frank, as too little representative of labor and the farmer and too greatly representative of the financial and industrial area in and around New York City. "To represent the people," he said, "one must know them. Lincoln did. The Republican leadership today does not."

Labor.—The National Maritime Union instituted a campaign to counteract the propaganda emanating from witnesses and members of the Senate Commerce Committee, charging the union is dominated by Communists and that it indulges in the worst sort of undisciplined activities aboard ship. The question of deporting Harry Bridges, West Coast leader of the maritime federation, hung fire. Although Pacific Coast A.F.L. leaders are mightily opposed to Bridges, they have carefully refrained from backing Senator Copeland in his demand for deportation, most observers believe because of rank and file pressure. Senator Guffey proposed a mediation system for sea labor, attempting to set up port and general boards that will not come under the condemnation of the labor unions as the ones suggested by the Maritime Board did. * * * The Ford Brotherhood of America, Inc., an independent union, voted to disband and join the C.I.O. auto union. The action was hotly contested by some sections and leaders of the Ford union. * * * In a remarkably wood-chopping letter to the Moscow *Pravda,* Stalin tried to distinguish between "Stalinism" and "Trotskyism," and apparently to combine them rather ingenuously. Asserting that "the aid of the international proletariat appears to be a force without which the final victory of socialism in one country is not to be decided," he called the working class of the world to organize to support the Soviet Union, but without calling upon them to overthrow the bourgeois governments in their particular countries. The A.F.L. immediately reacted and Vice-president Woll declared: "The Soviet régime deserves no more support from organized labor in democratic countries than do the governments of Hitler and Mussolini."

Non-Catholic Religious Activities.—The emergency court in Berlin opening its trial, February 7, of the Reverend Martin Niemoller on sedition charges, stated that it would not let the Protestant leader's defense become known to the world. On February 8, Reverend Martin Niemoller dismissed his three attorneys. Confessional Church leaders were unanimous in the conviction that he had chosen the only means of demonstrating his lack of confidence in the court. The break came when four representatives of the Confessional Synods who had been permitted to remain were expelled. Over his protest an official defense attorney has been appointed, Georg Staege, Berlin leader of the Nazi Jurists' Association. The trial was postponed till February 19, to allow Herr Staege time to study the case. * * * A campaign against indecent magazines is gathering momentum throughout the nation. Protestant and Jewish organizations in many cities are cooperating with Catholic groups in a drive to clean up

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newsstands. * * * "Religious interment from a distance" is a new ceremony introduced by Orthodox priests in Southern Russia. The priest is not allowed to enter the cemetery, so when a member of his Church dies he is informed secretly by some relative or friend of the dead who brings a garment to be blessed. This garment is placed in the casket. Some earth is also blessed and, if possible, this is the first thrown in the casket after it has been lowered into the ground. A similar arrangement has been made regarding betrothals and marriages. Since the very fact of participating in a religious ceremony lays one open to suspicion and, inevitably, to arrest, young people hesitate to have a religious ceremony. Instead some friends take the ring and the pledges of the affianced to a priest who accepts the pledges and blesses the ring.

Milk Bottleneck.—In the *Consumers' Guide,* published by the AAA, the series of articles published on the dairy industry has been brought up to a study of the distributing corporations and their relation to the market. Almost 10 percent of all milk sold by farmers in the country passed through the hands of the country's single biggest milk corporation. In 1934, the company acquired control of 21 percent of all ice cream sold in the United States and in the same year it marketed one-third of all the cheese. Only five companies purchased 29 percent of the total commercial milk in the country in 1934. Six meat packers and twelve dairy companies purchased from farmers one-third of all fluid milk that got into commerce. The Federal Trade Commission estimates that the annual average return on the stockholders' investment in ten milk processing and distributing companies was 10.25 percent for the years from 1929 to 1934. For fluid milk, $.53 of the consumer's dollar went to the producer and $.47 to the distributor and processor. The average butter dollar in 1934 went: $.256 to the distributor, $.158 to the processor, and $.586 to the producer. Of the dollar's worth of butter sold in chain stores, $.67 went to the producer, $.24 to the processor, and $.09 to the distributor. The Federal Trade Commission concludes that the price of cheese, important for the general price of milk, is definitely not determined competitively. Some practises of the dairy corporations "are detrimental to the interests of dairy farmers and are inimical to the interest of the consuming public. . . . It is believed that conditions can be improved without additional legislation if producers take full advantage of existing federal and state laws authorizing the organization of cooperative associations to market farm products."

Cooperation.—Nineteen thirty-seven was a year of marked cooperative progress, not only because the cooperative movement grew in volume and membership and entered new fields but also because it attracted greater attention from the world at large than it had in any previous year. Central Cooperative Wholesale, organized in 1917 with $15,500 capital, celebrated its twentieth anniversary with assets of $262,000 and is supplying 140 cooperative stores with $3,000,000 worth of goods a year. Midland Co-Op Wholesale, Minneapolis, ended its tenth year with its volume ($3,000,000) ten times that of its first year; was shipping a 20-car trainload of petroleum products a day to local cooperatives; and made plans to add a grocery department. The Farm Bureau Mutual Auto Insurance Company, Columbus, became the seventh largest mutual casualty company in the United States, and late in November it was granted a license to write auto insurance for cooperators in New York State. The Indiana Farm Bureau Cooperative Association passed the $5,000,000 mark for annual volume—the first time in its history. United Cooperatives, Inc., with headquarters in Indianapolis, completed construction of its new $150,000 oil-compounding plant and made plans for a smaller plant in Warren, Pa. Farmers Union Central Exchange, St. Paul, built its volume to well over $4,000,000 and is serving 240 retail cooperatives in the Northwestern States. Eastern Cooperative Wholesale, New York, opened its own warehouse in September, 1936, after acting as a brokerage buying agency for eastern co-ops for several years. In 1937, business increased 90 percent over its total for the previous year. The number of local organizations served jumped from 45 to 195, and the year's sales were expected to pass $500,000.

South Carolina versus Trucks.—The United States Supreme Court upheld South Carolina in its decision to limit trucks on their highways to a loaded weight of 20,000 pounds and a width of 90 inches. This will likely exert considerable influence on the trucking industry and give back to the rails part of the freight they lost. According to the opinion of the Court, "The record shows without contradiction that the use of heavily loaded trucks on the highways tends to force other traffic off the concrete surface onto the shoulders of the road adjoining their edges and to increase the repair costs materially. It also appears that as the width of trucks is increased it obstructs the view of the highway, causing much inconvenience and increased hazards in its use." It repeated conclusions of a three-judge federal court, that the American Association of State Highways Officials and National Conference on Street and Highway Safety in the Department of Commerce had urged limits of 96 inches and axle loads of 16,000 to 18,000 pounds. It also repeated that 85 to 90 percent of interstate motor trucks were six inches wider than the South Carolina limit and were also heavier. Nevertheless the justices disagreed with the Federal District Court; they held that South Carolina was entirely within her rights in laying down the limits stated. The highways are federal-aid roads, and in this connection, the government, intervening in the case, remarked that the whole future of federal road help might be affected by the present case. Other states are intervening: Illinois, Kentucky and Texas demand validation of the state's power for regulation, and Florida and the Interstate Commerce Commission take the opposite view. Intervening also were the Seaboard Air Line and Atlantic Coast Line, which called attention to the rapidly increasing truck competition and insisted also that the problem of safety on the highways was a factor warranting the state regulations.

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The Play and Screen

Our Town

HOW MUCH the success of Thornton Wilder's play is due to its stunt quality, plus admirable acting, would be difficult to determine, but given as it is without scenery, with Frank Craven as master-of-ceremonies, and with such excellent players as Evelyn Varden, Martha Scott, Arthur Allen, Jay Fassett, John Craven and Thomas W. Ross, it makes an interesting evening. I personally found the first two acts, when the people of Grover Corners are alive, more interesting than the last when most of them are dead; in short, that Mr. Wilder as a dramatist is a better realist than fantasist, but probably that is a matter of taste. "Our Town" sets forth life and death as it occurs to ordinary people in a New Hampshire town, and though the occurrences given with scenery and without Mr. Craven's introductory monologues might have seemed colorless and tame, the novelty of their manner of presentation and Mr. Craven's charm make the play seem more important than it is. But this doesn't mean that plays without scenery are always going to succeed. "Our Town" possesses truth and its people are likable, and without these virtues even a bare stage and Mr. Craven could not have pulled it through. (At the Henry Miller Theatre.)

How to Get Tough about It

DESPITE its faults of construction, which make one wonder exactly what the play is about, Robert Ardrey draws the ordinary American workingman and woman as few dramatists can. The separate scenes and the people in them are real and poignant. Mr. Ardrey lives and understands the problems of mechanics, waitresses and labor agitators, knows how they think and speak and act. Moreover, he has tenderness and, thank Heaven, he sets forth no social philosophy. He tells of the love of a little waitress for a dreamer who wants to build boats, of her love which is interrupted by her passion for a labor leader. In the end her true love wins, and we get the impression the dreamer is to build a boat. But this is not what is important in the play—it is the character studies and the dialogue. Some day Mr. Ardrey is going to find a theme worthy of his detail, and then we will have a play and not simply a series of interesting scenes. Guthrie McClintic has furnished an admirable cast headed by Katherine Locke, who repeats the appealing and feminine performance she gave in "Having a Wonderful Time." It will be interesting to see Miss Locke in another sort of part. We will know then if she is an actress and not merely a charming personality. Myron McCormick is ecellent as the young dreamer, as are Kent Smith as the labor agitator, Millard Mitchell as Billy Boy and George Nash as Eldridge. Norris Houghton's settings are admirable. (At the Martin Beck Theatre.)

Pygmalion

THE PRODUCTION by the New York State Federal Theatre Project of Shaw's "Pygmalion" is the most satisfying performance of a play that the Federal Theatre Project has given in New York this season. Under Charles Hopkins's direction the action moves with life, and the settings and costumes by Ben Edwards are excellent. The great part of the play is of course that of Lisa, the Flower Girl, and the rôle is splendidly acted by Norma Downey. Miss Downey is a young actress the commercial managers may well taken an interest in. She has temperament, charm, intelligence and variety. Her Lisa is one of the best performances New York has seen this season. Douglas Campbell is an amusing and lifelike Alfred Doolittle. Frank Daly and Jay Velie are Higgins and Pickering, and do as well as could be expected. But Miss Downey's Lisa and Mr. Campbell's Doolittle, with Mr. Hopkins's admirable handling of the crowds in the opening scene, are the high points of the play. It is a pity that Mr. Hopkins's company should not have been permitted a longer stay. Since the departure of Orson Welles it has been the most hopeful effort the Federal Theatre has offered in New York. (At the Maxine Elliott Theatre.)

GRENVILLE VERNON.

Radio City Revels

FAR LESS pretentious in dressing, staging and quality content than "The Goldwyn Follies" musical of last week is RKO Radio's "Radio City Revels," starring Bob Burns, Jack Oakie, Milton Berle, Kenny Baker, Ann Miller, Victor Moore, Jane Froman, Buster West, Hal Kemp and his orchestra. Considering the talent available for a good show in the popular musical comedy vein, "Radio City Revels" lags occasionally in action and flattens out in dialogue. There is, however, enough entertainment to maintain a fairly pleasing level.

The story has hilarious possibilities, with a broadcasting studio background built around Bob (Bazooka) Burns as the Ozark hillbilly who does not know that he composes hit-songs while asleep. Jack Oakie and Milton Berle, carrying most of the comedy, have been reduced in their own song-writing activities to their giving correspondence lessons, and in that way make contact with the hillbilly, who is their only pupil. They discover this potential goldmine, bring him to Broadway and proceed to capitalize, until their profitable game is spoiled by a romance.

Hal Kemp and his orchestra divert with swing tunes, playing six new musical numbers written especially for the cast by Allie Wurbel and Herb Magidson, and including: "Take a Tip from the Tulip," "I'm Taking a Shine to You," "Goodnight, Angel," "Swinging in the Corn," "Speak Your Heart" and "There's a New Moon over the Old Mill." The dances were staged by Hermes Pan and the vocal arrangements were made by Harry Simeone.

Edward Kaufman produced and Ben Stoloff directed with a showmanship flair. Treated mainly for its comedy values, they insert the music—instrumental, vocal and choral—and dancing in well-chosen places. The music really is the best part of the merry hodgepodge. Popular-type musical comedies almost always suffer otherwise from similarity.

JAMES P. CUNNINGHAM.

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Communications

THE CATHOLIC DRAMATIC MOVEMENT

Oconomowoc, Wis.

TO the Editor: As founder and national president of the Catholic Dramatic Movement I have, for fifteen years, worked for the non-professional Catholic theatre. Our mailing list at present contains about 9,000 addresses of interested parishes, schools and Little Theatre groups. I know that much good has been done, that even many conversions have followed the productions of truly Catholic plays, by such groups. However, I feel that we have only begun our work for the Catholic theatre and against the depraved modern stage.

Catholic activities in the field of the drama must work in a different direction than in the field of the cinema. The Legion of Decency, undoubtedly, has created a higher standard on the screen. Its work, though by nature negative, was and still is successful.

On the stage, however, we need positive work. Mere criticism, reviews, white and black lists, are not sufficient. Here our endeavors must be positive, creative. The non-professional Catholic stage is that, but it cannot reach far enough. It works on the lower slopes of the mountain of art, but it will never reach the lofty heights near the bright light of the sun. Even the Catholic Little Theatre still remains little in the wide field of theatre arts.

We must get our young professional Catholic actors and actresses interested in a professional Catholic theatre presenting professional Catholic productions. The Communists are successful with their theatre, propagating false ideals and making people enthusiastic about them. We Catholics have the true ideals, true beauty. Why should we fail to make them known by that most impressive of all human means, the theatre?

A good and sensible idea, you might say, but impractical. Where will we get the actors for such an uncertain enterprise? You know, we so often complain about our youth and the materialistic outlook on life they have. But still, my work with Catholic youth for over fifteen years in this particular field of the Catholic stage has convinced me that there are, in fact, more Catholic ideals amongst our young than amongst the older generation.

I trusted our Catholic youth. I called on our young Catholic actors for support in creating a professional Catholic stage, without any promise of material gain, just appealing to their pioneer spirit for Catholic Action on the Catholic stage. The result was surprising and very encouraging. I received more applications than I could use. They came to the headquarters of the movement; I gave them room and board which was all they wanted. Sacrificing well-paying and promising positions, they came to take a chance in this untried field of a professional Catholic theatre. From all parts of the country they came, from New York to San Francisco, trained for the production of good Catholic plays. They helped to train others who came later to make the same sacrifices. There is still an ideal Catholic youth able to make sacrifices for Catholic Action and a professional Catholic theatre.

Now we have to approach the public, that these actors and actresses might have a chance to show that the professional Catholic theatre is a reality, that it is as good and in many respects better than the secular stage. Engagements in Chicago, Milwaukee and other prominent cities have proven the worth of a professional Catholic show.

More actors are now arriving and more sponsors are needed throughout the country, who will give these young Catholic actors a chance to show their worth, and accomplishments in theatrical arts. Now, we have to approach the older generations for support. Will their ideals be as high, will their willingness to take a chance be as great as that of our Catholic youth? It is up to them now. Let us have Catholic Action on the Catholic stage.

REV. M. HELFEN, *National President,*
The Catholic Drama Movement.

NO ART TO EXHIBIT?

New York, N. Y.

TO the Editor: I wish to bring to the attention of your readers what the New York Fair of 1939 will mean to the many nationals visiting our shores for the first time and what they will think of us if there is no art exhibit. Quoting from the New York *Times* of February 1, "We shall seem to be saying to the visitor: America is proud of its industry, proud of its trade, proud of the rôle it has played in the sciences; but it is not proud of its art; it is not seriously interested in art, or in what its living artists are doing. Before the managers of the Fair decide that the cost of showing American paintings at the Fair Grounds would be 'prohibitive,' they should consider their decision very carefully."

I quote Mr. Thomas Craven's letter in the New York *Times* of February 9: "The mistake was made in appealing to Mr. Whalen's esthetic conscience. I appeal to a more vulnerable side, his mercantile sense. Let him erect a permanent fire-proof building, fill it with the best examples of American art, instal a turnstile and watch the stampede." That is what happened at the Chicago Fair of 1933. I was there, and very inconvenient it was to walk outside of the grounds some blocks, and pay another sum to get in. In Chicago on the Fair Grounds there were only three features that could be called art exhibits and they were always crowded: the Chinese Lama Temple, a masterpiece of Oriental art, a permanent building, donated by Vincent Bendix, a big business man if there ever was one; the Monte Alban Treasure, exhibited in the presidential train of Mexico; and the Jade Pagoda in the Chinese exhibit.

At the Chicago Fair the trend of modern building had its way and consequently there was little or no beauty. According to the *New Yorker's* letter to the *Times* of February 9 the air view of the New York Fair buildings published by the *Times,* "is not likely to relieve apprehension" as to their beauty. But at least there are to be many trees, so the green of nature may cut some of the stark lines of the modern structures.

Open before me is the guide book to the San Francisco Fair of 1915. These photographs show the beauty that I hope has not vanished from the earth. Quoting from the

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introduction by John E. D. Trask, who was the art director of the fair, "As an introduction to the great accomplishment of contemporary American artists the exhibition includes examples of the work of American sculptors, painters, etchers and engravers. . . . If this historical collection shall emphasize the fact that our artists of today have native and distinguished lineage it will not be in vain." San Francisco had its Palace of Fine Arts and I believe that I am right in saying that it was free. Also it was a permanent building, and is still in use.

San Francisco is also having a fair in 1939. I do not know who had the idea first, but if I was a betting man I would say that the West would outshine the East in art and architecture.

Mr. Thomas Craven on February 9 in the *Times* gives the figure of $3,000,000 "wangled by Mr. Whalen from the federal government for a meaningless spectacle including the parade of 50,000 troops. He also received $5,000,000 for sewers and not one cent for painting and sculpture." Such is the price paid for things other than art, when only $750,000, according to his own estimate, would build an art gallery.

Would that all lovers of art could rise as one man and dictate to Mr. Whalen, president of the corporation running the 1929 Fair, who on January 30, in spite of criticism announced that the Fair planned no conventional display of classic paintings and sculpture. "Instead of a few hundred thousand people seeing the old masters isolated in one building," he said, "50,000,000 visitors will find art all around them, to the right, to the left and even under foot." There may be one hope for the artists, there may be art en route to the fair if the subways in New York go in for murals as proposed and take out some of their atrocious advertising.

J. J. Hilton.

MORE FRUITFUL PREACHING

Ridgewood, N. J.

TO the Editor: The Crusade for More Fruitful Preaching originated as an answer to a Protestant minister, who said that there should be a moratorium declared upon preaching—"Stop Preaching."

The Crusaders are firmly convinced that our Catholic people hunger more than ever for spiritual leadership from the pulpit—for the word of God which is the Bread of Life. They do not want a moratorium on preaching, but the opposite—a more fervent spreading of the word of God.

Great joy came to the Crusaders when, on the octave of the feast of the Immaculate Conception, a letter was received from Monsignor Michael J. Ready, general secretary of the N.C.W.C., and which reads in part as follows: "The Administrative Board of Bishops compliments you and your associates in your zealous concern for the effective presentation of Christian truth."

This encouragement emanating from the united Board of Bishops has inspired the Crusaders to continue with greater fervor than ever their campaign of prayer and their spreading of the Crusade movement.

Following an appeal to the Reverend Mothers all over the country, requests have been received for more than 20,000 prayer leaflets. At the last Crusade meeting it was decided to gain many more Crusaders by sending the Crusade prayer to priests and lay organizations. This prayer has the Imprimatur of His Eminence, Patrick Cardinal Hayes, who has also given the Crusaders permission to organize in his archdiocese.

May every reader of this letter join our Crusade and try to say this prayer frequently, so that God may bless our beloved priests, that they may preach the Gospel untiringly Sunday after Sunday at every Mass, and that the faithful will be ever eager to hear the word of God.

For the Crusade prayer and further information write to the Crusaders, 223 East 105th Street, New York City.

(Mrs.) H. E. Froelicher, *President*.

MARITAIN LOOKS AT FRANCO

Louisville, Ky.

TO the Editor: C. J. Eustace in his article, "Maritain Looks at Franco," attempts a very elaborate explanation which, it seems to me, goes all around the issue but does not touch it. All the world knows Maritain is a splendid Catholic, an unusual philosopher, an unusually fine man, which makes others value his opinion. Yet he is understood to be, and does not deny that he is, opposed to Franco. However, Maritain's ideas and ideals of government quoted by C. J. Eustace are all beside the point inasmuch as the General has not yet finished clearing the field sufficiently to make definite plans for the government of the resurrected—with God's help—fatherland, much less get them in working order. As for his effort to drive out the foreign demons and to stop the carnage and destruction reigning when he came to the defense of his country, would M. Maritain call the "Reign of Terror" in Paris a "Government"?

Our papers in this country for the most part, and those in England and in France, too, no doubt, so redden the Nationalists and so paint the "Loyalists" it is no wonder those who depend entirely upon them for information are misguided. But if they consulted our Spanish American press, except of course that of our Bolshevik-controlled neighbor, they would soon learn their error.

One recent issue of *Diario de La Marina* of Havana explained Franco's failure to enjoy the air truce recently offered by Valencia—because of the delay in shipment of a lot of Russian planes, through the French border. This explains at the same time the frequent Nationalist bombings of the northeast section last week. On the other hand, why has Valencia failed to respond to Franco's offer to permit neutral powers to superintend the removal of non-combatants from Barcelona to outlying towns, which would not be made targets for bombs?

The fact that I believe both these gentlemen, M. Maritain and Mr. Eustace, sincere and well-meaning, makes me the more desirous that they see the truth of the very serious matter in which their stand can influence so many.

Anastasia M. Lawler.

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Books

The Wilfrid Wards

Insurrection versus Resurrection, by Maisie Ward. New York: Sheed and Ward. $3.75.

THIS aptly titled book is the second and concluding volume of Maisie Ward's biography of her father and mother; but where "The Wilfrid Wards and the Transition" was largely personal, "Insurrection versus Resurrection" has as its central concern the Modernist Movement. Yet a very clear and candid picture of Wilfrid Ward is given by his daughter, and we see him as a brave and scholarly man, though no genius, and a friend who was not without the faculty for making enemies.

He stood, during the troublous times that so tested his fiber, between opposing schools, and so received blows from both sides. He was suspected of modernism, and by the modernists themselves he was looked upon very unjustly, as one who had too prudent a regard for his own skin and who escaped condemnation only by picking his words with meticulous care. The truth, as his biographer puts it, was that "he deemed it as important to prove that a Catholic could think and remain absolutely orthodox as the Modernists did to prove the opposite."

His position was that of Newman in "The Development of Doctrine," though it must be remembered that, upon its appearance, the encyclical "Pascendi" was taken in many quarters to be a condemnation of Newman. Further, the forthrightness of Ward in correspondence and private conversation—which verged at times upon tactlessness and even rashness—often got him into rather hot water. He frequented Modernist groups in order to keep them in line if he could; and to the more extreme anti-Modernists he freely spoke his mind in the hope of preventing them in a time of panic from hunting down every intelligent Catholic as a heretic. The result was that this very straightforward man was thought of as a trimmer by both Modernists (who imputed to him the shiftiness that some of them showed) and by those of their enemies who were themselves not quite innocent of guile or vindictiveness. In the end, as we know, the "Pascendi" not only cleared the air but was the beginning of a great Catholic theological and philosophical revival.

Baron von Hügel figures a good deal in these pages, and is described as a man who combined an unparalleled gift for opening vistas for the mind with an utter inability to gage the mental aptitudes of others. But if the Baron must be held partly responsible for the unfortunate career of Tyrrell, he was himself preserved by his spirit of humble piety. His studies in the fields of religious philosophy and mysticism are among the most valuable products of the period.

Maisie Ward does not wholly confine herself to these matters. She gives an interesting account of her father's "Life of Newman" and of his editorship of the "Dublin Review" as well as of her mother's later novels. Concerning "Out of Due Time" she has an amusing story to tell. A certain Monsignor was generally identified as

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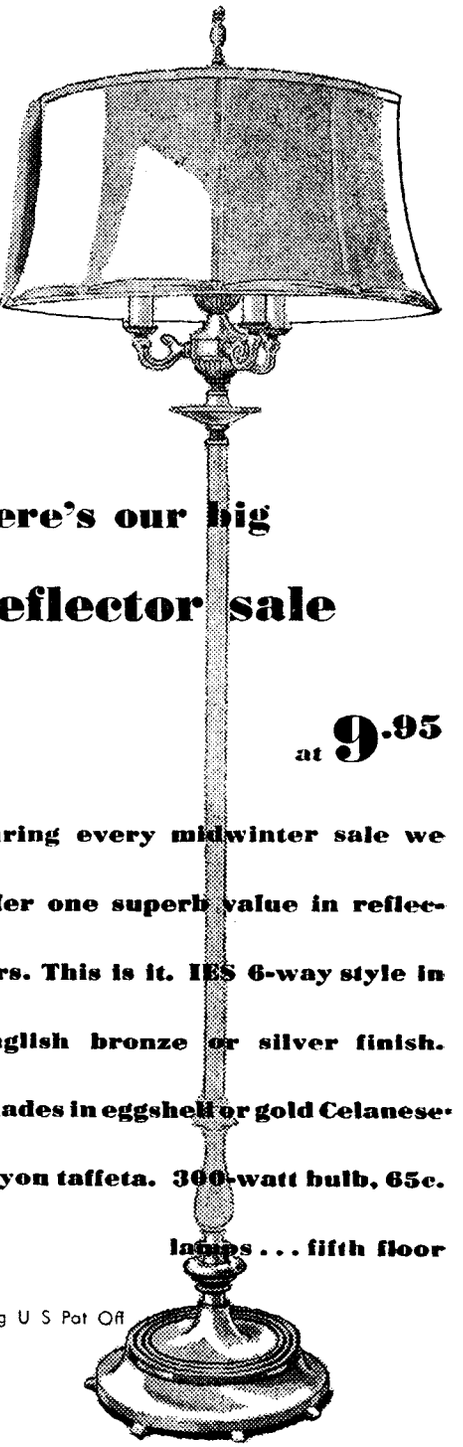

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"that grim, grimy horrid Scotch Canon who meditates on hell for heretics every morning and on heaven for theologians every evening." The Right Reverend gentleman's comment is reported to have been, "At least I'm not grimy."

If there are fewer such stories here than in the preceding volume, it must be said that "Insurrection versus Resurrection" is invaluable for its intimate and good-tempered account of the difficulties Catholic intellectuals had to encounter during the early years of the century. Despite its rich documentation, however, one must add that it could have been made more useful by a more adequate bibliography and index, and that its effect would have been sharper had it been a hundred pages shorter.

JOHN KENNETH MERTON.

A. E.

The Living Torch, by A. E. (George Russell); edited by Monk Gibbons. New York: The Macmillan Company. $4.00.

THIS volume of miscellaneous brief essays, book reviews, editorial paragraphs, with a long introductory essay by its compiler and editor, was drawn from the enormous amount of journalism written by A. E. in the course of his long career. And it testifies to his authentic greatness and genius even more strikingly than all but the best of his poems or his longer and more consciously "creative" prose writings, because it provides the best of all proofs of his essential integrity as a spiritual force.

Everything that A. E. wrote, like all his paintings, his books, and all the works of his long life—his deep and practical concern with agricultural cooperation, his constant efforts to develop the talents of other writers and artists, especially young people—all were united, after being inspired, by his unfailing, powerful conviction that spiritual forces of love and beauty and truth were the only realities in life. What were mere verbal abstractions to other men were to him real and potent things.

Perhaps no more deeply religious writer has appeared in modern times; although his visions and his thinking missed the deepest unity that only could have been given to them by the explicit guidance of the Christian faith. As one of the leading journals of Ireland said after his death: "He was never orthodox and his views on religion hardly would be acceptable to any of the Churches. Yet if ever Ireland bred a man whose life exemplified the teaching of the Sermon on the Mount that man was A. E. He had a depth of soul and a saintliness of character that are found all too seldom in our times." And a fellow writer, a Catholic, is quoted as having said of him: "He is of the world unworldly—the world's stain has never touched him . . . he finds gods in the earth and air—rather I would say he finds God; and his life unconsciously has cast incense on the altars of the Unknown God." And it is this quality that unites and elevates and fructifies the great mass of jottings for the press from which this volume was drawn.

That such a work could have come from out of the welter of chaotic triviality and the flood of materialistic

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rubbish which constitute the overwhelming mass of modern journalism is a wonderful and enheartening event. It forms a bridge that may indicate the pathway of the future, provided that mankind escape the utter shipwreck of its civilization and culture which appears to be at hand. At all events, this volume will extend the influence of a great soul far beyond that exerted by his poetry and his more esoteric books, which are and must remain caviare to the general public.

MICHAEL WILLIAMS.

Magellan

Conqueror of the Seas: The Story of Magellan, by Stefan Zweig. New York: The Viking Press. $3.50.

THIS is by all odds the strangest book to emerge from the pen of Stefan Zweig. It is strange in style, in spirit, *in extenso,* and in several other respects, not the least of which is the manner in which this brief, hurried piece has been transformed into a large octavo volume, beautifully printed, illustrated and bound. No one of lesser genius could have succeeded, however, in turning out a longer story, on the basis of the material utilized; and this is a compliment to Herr Zweig's ingenuity. Certainly his versatile and vivid pen has been forced into a herculean task, for although the author indulged in "examination of all the documents available," he found that "to tell the story to others would be the best way of explaining the inexplicable." One concludes that the obliging Mr. Zweig rushed, or was rushed, into an almost impossible task a trifle prematurely; for before he had finished his task the Portuguese documents, which have been in preparation in Lisbon for a long time, began to appear.

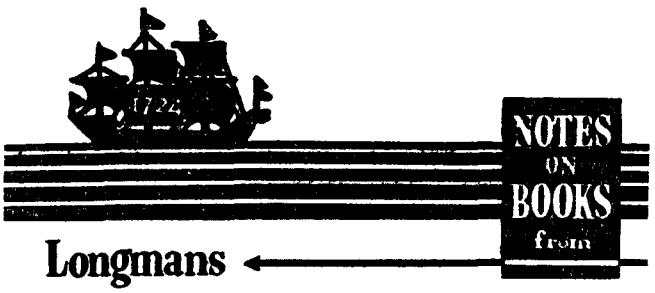
This explains why "Conqueror of the Seas" does not contribute much to present knowledge, and why it is not half so good as his last production, a year ago, on Castellio against Calvin. But it is written in language of childlike simplicity and may possibly be more popular than his previous works, although I doubt it.

We know Magellan's story fairly well: how he gained experience in the Indies in the time of Affonso d'Albuquerque (who built the Portuguese Empire at Goa and whose story, far more interesting than Magellan's, has yet to be written as a conquest of both land and sea); how Magellan raised enthusiasm for his expedition; and how he penetrated the Straits that bear his name and crossed the still Pacific—"More and more horrible the prospects, shorter the days, longer the nights!"

At length they reach a region where a slave boy, brought from the Indies, begins to hear familiar words, and another couple of hundred are required to analyze his inward satisfaction. On to the evil Silapulapu and Magellan's death, leaving only a handful of survivors to return home under Sevastian del Cano, the Basque villain of the voyage.

It is regrettable that Mr. Zweig's enthusiasm led to the hasty execution of so large a task, and that so much loading and leading should have been required.

LLOYD W. ESHLEMAN.



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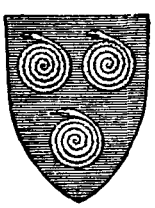

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The Boy Saint

A Modern Galahad: St. John Berchmans, by Albert Foley, S.J. Milwaukee: Bruce Publishing Company. $2.50.

ANYONE who has knelt in the beautiful Church of St. Ignatius in Rome, first at the shrine of Saint Aloysius and then at that of Saint John Berchmans, one facing the other, can remember the spiritual thrill as he felt himself in the presence of these two boy saints. They were somehow united in life as in death, for Berchmans had chosen Saint Aloysius as his model and succeeded in rivaling him in sanctity. One gets much of the same thrill while reading this life of Saint John Berchmans, the boy who set out to be a saint and wore himself out by work and prayer and love of God.

It is good that a Jesuit has written this book. Only one who has lived the Jesuit life could give us the necessary background for a study of Berchmans. His sanctity was reached through his unswerving loyalty to the Jesuit rule. Hence to estimate him properly there was need that his life be done by one also saturated with the traditions of the same Society. Father Foley has given us a scholarly book, well documented and well indexed. It is not only a life of Berchmans but a study of his time and of the great men who, though they knew it not, helped to make him a saint. The only objection is that the book is a bit too scholarly. The author seems unwilling to leave out one least detail that his laborious research has discovered. And, too, the Galahad motif seems something of a tour de force. But if you want a thrilling book, the kind that you would like to pass on to everybody else, get this life of one of the loveliest, sweetest, and withal manliest, characters that ever lived.

HUGH F. BLUNT.

Essentials

Spotlights on Matters Spiritual, by Rev. Winfred Herbst, S.D.S. New York: Frederick Pustet Company. $2.25.

IT SPEAKS well for the spiritual health of our Catholic reading public when there is a demand for devotional books. Among the writings of this kind, those of Father Winfred enjoy wide popularity and his productivity in this field is equally notable.

In this latest volume the author undertakes to present us with a "digest . . . of precious treasures of thoughts," on matters of the "one thing necessary." While following no deliberate pattern, the roving thoughts gravitate easily toward essentials. "Spotlights" of reflection or discussion does bring a truth here and there into startling relief; but there are no tricks, no emotional appeals: the age-old truths are always strong enough and novel enough to make a point or bring home an effect. The aim of the treatment throughout is to be practical; the language is direct and simple. Indeed, it seems to drop here and there too much to the level of colloquialisms, and grammar and syntax become stepchildren. But the average reader of matters spiritual is hardly a captious critic as to form. The stimulation of the contents is reward enough.

GREGORY FEIGE.

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Briefer Mention

The History of (Lower) California, by Don Francisco Javier Clavigero, S.J.; translated and edited by Sara E. Lake and A. A. Gray. Stanford University, Calif.: Stanford University Press. $4.00. Twice translated into Spanish, this book appears for the first time in English, and is the only complete history of this Peninsula from 1534, its discovery, to 1768, the expulsion of the Jesuits. Dividing his book into four parts, Clavigero has given us an excellent and readable account of the land, plants and animal life, and the missionary activities of himself and others such as Fathers Kino, Salvatierra, Piccolo, Ugarte and Brother Bravo.

King's Counsel: The Life of Sir Henry Curtis-Bennett, by Roland Wild and Derek Curtis-Bennett. New York: The Macmillan Company. $2.50. This is a comprehensive and readable account of English Law in the New Bailey as portrayed through the life of Curtis-Bennett, greatest defender the English Criminal Bar has known and secret service agent during the World War. He has the distinction of having taken part in more murder trials than any other English barrister. The workings of English justice are here fully and interestingly described.

Winter in April, by Robert Nathan. New York: Alfred A. Knopf. $2.00. Quite characteristic of the author is this sketchy if convincing study of a New York schoolgirl. Stray glimpses of the idealism of adolescence and first love should be as appealing to the reader as to her worldly-wise grandfather and guardian. The narrative flows easily; it is clever and charming, not intense

Cardinal Merry Del Val, by Monsignor Vigilio Dalpiaz. London: Burns, Oates and Washburne. 7/6. This abridged edition of Monsignor Cenci's official biography presents a vivid portrait of the diligent and prudent Secretary of State who shared the few joys and the many sorrows of the pontificate of Pius X.

This Salzburg, by Count Ferdinand Czernin. New York: The Greystone Press. $1.75. A brief, humorous introduction to the beauty and charm of this famous Austrian music center. Tourists are warned against asking every fat man for an autograph because not every fat man is a tenor. Clever pen and ink drawings by Count Eugen Ledebur.

CONTRIBUTORS

Goetz A. Briefs, professor of political economy in the Handelshochschule, Berlin, is now a member of the faculty at Georgetown University.

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